TAMIL CIVILIZATION

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The journal will contain articles, notes, reviews and reports on Tamil language and literature, linguistics, temple architecture, sculpture, painting, dance, drama, music ancient sciences, ancient industry, *siddha* medicine, history, epigraphy, archaeology and all other aspects of Tamil culture and related themes.

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SCIENTIFIC RESEARCH ON SIDDHA SYSTEM OF MEDICINE. (Inaugural Lecture-Siddha Chair)

J. Sadique

Introduction: While being a Biochemist, I developed an interest in the field of *Siddha* Medicine research from the time I served as a Lecturer in Biochemistry in the Govt College of *Siddha* Medicine during 1974-1977. Valuable experiences gained from dissertation work of M.D. (Siddha) students on the Clinical and experimental trial of *siddha* drugs for diabetes mellitus, pepetic ulcer etc.,were stimulants for me to continue in this area of research in Madurai Kamaraj University The research activities on the chemical structure and biological activity of the compounds in medicinal plants are quite remarkable, all over the world. But the biochemical mode of action of medicinal plants is not well known in many medicinal plants Lacuna in this knowledge may be due to scarcity of effort from Biochemists or due to difficulties in getting pure compounds in large quantities or both. So, now the efforts will be concentrated in this area. In this address, I am dealing with two aspects, one concerned with the fundamental aspects of *siddha* system of medicine and other with reference to the proposed research with earlier work in this area.

PART I

Fundamentals of *Siddha* System of Medicine: The Science of Medicine should have originated with the development of human civilization since this is essential to the preservation and well-being of human beings. There are two ancient systems of medicine in India, one that prevails in Southern part of India and other in Northern part of India. The former is known as *Siddha* System of Medicine and the latter is known as *Ayurveda*. According to tradition, it was God Śiva who imparted the knowledge of *Siddha* system of Medicine to his consort Goddess Pārvatī who handed it down to Nandideva and he to *Siddhas*. Therefore it is called 'Saiva Sambradhāyam' (Tradition of God Śiva). The recorded history of Tamil Civilization is thousands of years old. The *Siddha* system of Medicine took care of the health of the Tamils. The term *siddhi* means 'achievement' and *Siddhas* were men who achieved certain results in medicine through the practice of *Yoga*. This knowledge was handed over to pupils by *siddhas*.

The origin of *siddha* system of Medicine is attributed to sage Agastya who was the founder of Tamil Language. The *Tirukkuṛaḷ* and *Tirumandhiram* carry some references about this system of medicine. It is being said that *18 siddhas* existed and they nourished *siddha* system of medicine.

The *siddhas* advocated man and nature as one Man is said to be the microcosm and the world, macrocosm. In other words, what exists in the world exists in man·

அண்டத்தில் உள்ளதே பிண்டம்
பிண்டத்தில் உள்ளதே அண்டம்
அண்டமும் பிண்டமும் ஒன்றே
அறிந்து தான் பார்க்கும் போது

(Cāṭṭaimuṉi, ñānam)

Universe according *siddhas* is made up to five elements, viz., (1) Earth (2)Water (3)Fire, (4)Air, (5)Ether. Similarly, the human body is made up of the above five elements Earth constitutes bone, flesh, nerves, skin and hair Water forms bile, blood, semen, secretion and sweat. Fire gives birth to hunger, thirst, sleep, beauty and indolence. Air goes for contraction, expansion and motion. Ether is found in the interspaces of stomach, heart, neck and head. These are the basic characteristics of 'Pañchabūthic Theory' in *siddha* system of Medicine. In natural existence, these elements are found to be mixed up and likely to be changed from one to another (1)

Humoral Pathology: There are three essential factors in the composition and constitution of the human body and these factors are known as humours. These factors are designated as *vāt am, pittam* and *kabam* (wind, bile, and phlegm) which exist in a definite ratio (1·½.¼). The external air corresponds to the internal *vāyu*. The external heat corresponds to internal *pittam* and the external water corresponds to internal phlegm. Man is thus linked with the external world. So, any change in the elementary condition of the external world has its corresponding change in the human organism. In each cell in the body, these three factors co-exist and function harmoniously. If these three function normally, health is maintained When the equilibrium is upset, the body becomes diseased The humours predominate in human beings in accordance with the nature, stage of life end with varying seasons. In the first one third of the life span, *vātam* predominates, in the second one third *pittam* and in the last one third *kabam* This is *siddha* concept. Drugs which are used for cure of diseases and for maintaining the equilibrium of the humours are also made up of five elements. The correction of the inequilibrium is made by substituting the drug which is of the opposite nature. Dry and cold are the characteristics of *vātam*. If *vātam* is vitiated, the body becomes dry and cold. So, the treatment is to apply the opposite of these, namely, oil and warmth. The humours are also made up of the five elements, as the drug is also made up of five elements. The equilibrium can be restored by supplementing with drug of the same characterstics when humours are decreased. For instance, *vātam* is formed by basic elements *ākasam* and vāyu. If *vātam* is found decreased, a drug that is predominant in *ākasam* and *vāyu* can be administrated to restore the decreased *vātam* to its normal level. This can be also suitably explained by the following analogy. If *pittam* is increased, warmth is produced To decrease pittam sandalwood is administered internally or externally because of its cooling effect. It is not necessary that in disease, a single humourmay be affected and it may involve different humours to different extent. So it is warranted to administer a combination of drugs that will correct disordered humours So, the treatment becomes a complex one. It needs traditional expertise of the indigenous medicine practitioners.

The Drugs: The *siddhas* were striving hard to attain *Jivan Mukti* through *Yoga*

and medicine. The medicines that were used to keep the body healthy for longer years are known as *'Kāya Kalpa* drugs'. In *Āyurveda*, mostly drugs of vegetable origin have been used. But, *siddha* system utilizes metals and minerals for drug preparation. In addition, drugs of animal origin are also used in the Siddha system of Medicine. Siddhas were advanced in the knowledge of chemistry and they were well acquainted with alchemy, the science of conversion of base elements into Gold. The main aim of *siddhas* in using metals and minerals in the preparation of medicine was to evolve drugs that would arrest the decay of the body. In other words, these drugs will promote longevity. (2). Compared to drugs from vegetable origin, those from metals and minerals could remain potent over a long period of time. *Siddhas* used acids, alkalies, salts, poisons and precious stones in the preparation of drugs. They had the pharmaceutical expertize of converting hard and insoluble metals and minerals into therapeutically potent *parpam* and *cendūram* using calcination process. If the metals were to be heated without pretreating with herbal juices, it is impossible to prepare such powdery drugs. They also used extensively mercury and other heavy metals in the preparation of the drugs. They were able to convert liquid mercury into the solid form with the use of herbal juices and other elements. This process gives rise to *kaṭṭu*. This preparation is reputed in *Siddha* system of medicine because high therapeutic benefits are claimed to be achieved by giving very small doses to patients. The other preparations have herbal origin. These include cūranams, decoctions, legiyam and *tailam* etc. When the *Siddha* drugs are administered, especially, drugs of metal and mineral origin, vehicles are used. Joseph Das has elegantly demonstrated that vehicles are *anupānams* which are able to increase the potency of the drug and minimize the toxicity. (3). *Siddhas* have advocated a regimen of diet during drug administration. This goes by the name *pattiyam*. They have practised this in order to potentiate the therapeutic effects of the drugs and to minimize the toxicity. This kind of practice is not found in modern systems of medicine. In preparing *parpams* and *cendūrams* from hard metals, *Jayanīr* and *Muppu* have been used. The latter aids in the process of Calcination (2). The inorganic drugs have been classified as 'enemy' and 'friend' drugs on the basis of their mutual interactions and compatibility and incompatibility. The compatible drugs, when they are used for the preparation of *parpam* or *cendūram*, show greater potency, whereas the incompatible drugs antagonize each other or show a reduced potency (2). The drugs are assigned with six different tastes. It is believed that the drugs with distinct taste are curative for certain types of diseases. Traditional systems of medicine have always based their therapeutics on an array of concepts that differ so much from those of western medicine. In general, the multi-component prescription or polyprescription is administered in the form of 'decoction'. The underlying therapeutic rationale is the 'whollistic approach' where it is contented a whole drug or a group of drugs will be more effective than a single component. This could be rationalized in several ways; by postulaing synergistic activity and complementary activities where one component counteracts the ill effects of another component by solubility factors where an

increase of solubility increases bio-availability or the decrease insolubility of a toxic constituent renders the preparation as a whole less toxic (73).

Methods of Diagnosis: The *siddhas* were aware of the importance of diagnosis of the diseases in the treatment. "Nōy Nāḍi, Nōy Muthal Nāḍi" refer to the process of diagnosis. Nōy Nāḍal means the approach to the disease and Nōy Mutal Nāḍi refers to assessment of the etiology of the disease. Diagnosis is based on examination of eight entities. They involve pulse, eyes, voice, touch, colour, tongue, faeces and urine This is the 'ashtasthana pareeksha' mentioned in the *Agastiya Vaidya Sāgaram*.

***Nāḍi* Examination:** The science of pulse is very important in the *siddha* system of medicine (2). It is a distinct science of *siddha* system of medicine. There are innumerable works written by different authors in Tamil viz, Agasthiya, Tirumūlar, Yūgimuṇi, Tērayar, Bōgar, Rāma Devar etc. The world pulse means beating of artery felt with the tip of the finger or fingers at the wrist. Its rate and character go to indicate a person's conditions of health. The science of pulse is based on *Muppiṇi* The pulse according to siddha science is divided into five kinds. (1) *Vādha Nādi,* (2) *Pita Nāḍi,*(3) *Aiya Nādi,* (4) *Budha Nādi,* and (5) *Guru Nādi.* It has got further sub-divisions. The examination of pulse is the best criterion of the phenomena and progress of the disease and prognosis. Galen, the great Greek physician also described the pulse. So the Greek physicians also followed the pulse examination as *siddhas*. When the harmony of three humours (air, bile and phelgm) gets deranged, owing to a relative increase or decrease of one or more of the principal humours, disease or death will be the result which would be indicated by the pulse. Eventhough the science of Nādi was widely practised by *siddhas*, the present Siddha practitioners have lost their touch in this impoitrant area of diagnosis. It is a very sad situation. A revival of interest in research on Nāḍi is needed to cherish the most important Siddha sciene of Nāḍi diagnosis.

Nīrkuṛi 'Urine' Examination: Tērayar has written on the subject of urine examination under the caption *Tērayar nīrkuṛi Ney Kuṛi.* In this book, Tērayar describes the colour and consistency of urine in different *dhosas* and diseases and also explains how the spreading pattern of a single drop of oil on the surface of the urine indicates not only vitiation of *dhosas* but also the prognosis. The research is warranted on how the changes in the chemical composition of the urine in different diseases alter the shape of the oil on the surface of the urine. Similarly, other characteristics of urine such as density, smell, froth and quantity are also useful in the diagnosis of the disease.

The Eyes: The *kaṇ* 'eye' will indicate not only the physical ailment, but also the mental conditions and emotions. The state of the eye differs depending on the prevailing *dhosas.* So "eye examination" is useful in the diagnosis of the diseases. Similarly, the voice, touch, colour of the body, nature of tongue and faeces also aid in the diagnosis of the vitiated humours. From this, it is understandable that *siddhas* had developed proper methods for the diagnosis and prognosis of the diseases.

PART II

What is the Relevance of *Siddha* Medicine in the world of Western Medicine?

Modern medical science is advancing by leaps and bounds and is providing health care in modern society However, some of the drugs offered in the modern systems of medicine are cytotoxic and cause some times serious side effects. Contribution of modern medical science in the field of surgery is praiseworthy Because of the high cost, this system of medicine is not reaching the poor people. According to Lattif *et al* (4) 3/4 of the population in the developing countries depend on indigenous medicine for the maintenance of health.

The World Health Organization strives hard to achieve "Health for all by 2000 A.D." Prof.V.Ramalingaswamy, Director-General of Indian Council of Medical Research, explains 'Health for all by 2000 A.D.,' as signifying that each country will embark upon a process of health development with its own resources and its own socio-cultural pattern which will permit all its citizens to lead socially and economically productive lives by A D 2000 (5) Health is both a major pathway to human development as well as the end product of it

Prof.Ramalingaswamy further advocates that traditional systems of medicine in India can make a lasting contribution to the numerous components of the primary health care approach and through it, the goal of Health for all by 2000 A.D. The importance of the traditional systems of medicine in any country can be recognized from the fact that in China a plant *Artemesia annui* has been used for 2000 years for the chills and rigours, (5). Recently, the Chinese scientists have shown that a neutral extract of artemesia was able to cure the malaria of *Plasmodium vivax* and *falciparum* and this is the plant drug now available for the containment of falciparum malaria. Sri Ramanath Chopra had dedicated his whole life to locally produced and locally available indigenous resources for achieving self-sufficiency in drugs, and had great enthusiasm to explore the secrets buried in the indigenous systems of medicine of India. His concern was to use the most up-to-date methods of science, in evaluating these remedies through inter-disciplinary approach The first systematic Pharmacological study of Rauwolfia for blood pressure and central nervous system was carried out by him in 1933. Applying scientific methods to ancient insights and revelations, experiences and empirical knowledge is an endeavour of profound significance. The snakeroot plant of India, the leaf of foxglove plant of England, the Coco leaves of Peruvian Incas, the yellow astringent of Chinese physicians whose alkaloid extracts today we know contain ephedrine and the extract from South American poison dart that we know today as curare, are examples of a long list of substances treasured over generations as valuable in the form of legend. Campbell (6) also underlines the importance of research in the field of alternative medicine for the dieases which are not cured by Western medicine and he has coined the term 'Complementary medicine' for traditional medicine Through the application of scientific methods, we will search and research and discover

hidden secrets of the *siddha* system of medicine

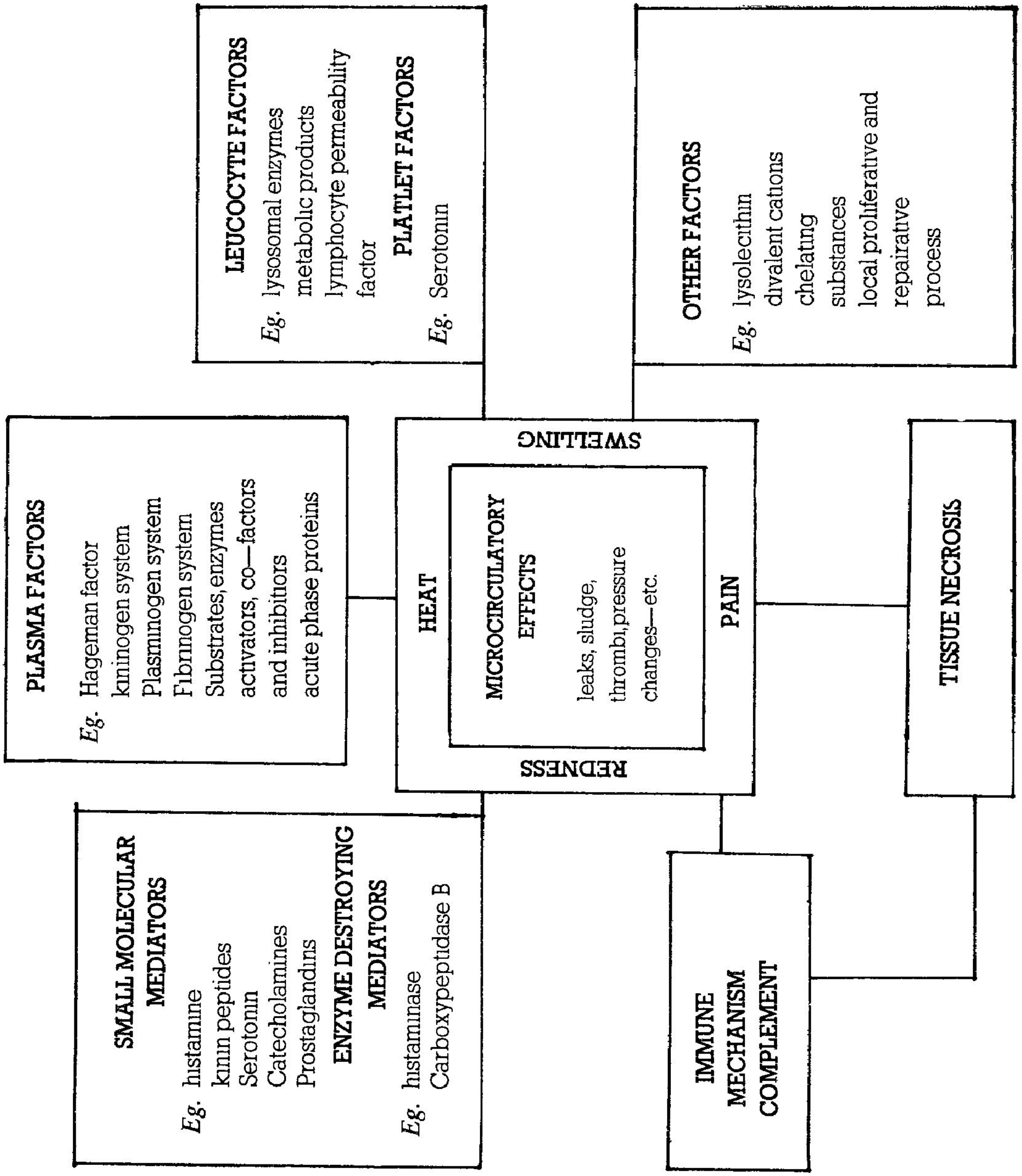
The first part has dealt with the fundamentals of the *siddha* system of medicine and the importance of modern research needed to elucidate the beneficial effect of *siddha* drugs. The following section will be dealing with the projects that have been either initiated or under consideration for subsequent initiation.

Anti-Arthritic Drugs: Human Rheumatoid arthritis is a chronic musculoskeletal disorder that causes severe pain and suffering to human patients. Because of this disease, the industries lose much of working hours due to incapacitation of the industrial workers In U.S. about 17 million people have been affected by one or other form of arthritis (7). In India also, even though the exact statistics and not available, an increased incidence is seen in the elderly people. At present, the currently available synthetic drugs like aspirin, indomethacin, steroids etc., After only temporary relief. But side effects such as gastric ulceration, bleeding in the stomach, pathological changes in the blood clotting mechanism are common. So, it is highly necessary now to find out a drug from *siddha* systems of medicine with properties to offer a permanent relief for human rheumatoid arthritis with minimum side effects.

Before going into the details of the earlier literature on the indigenous anti-inflammatory drugs, it has to be mentioned that in modern drug research, one out of 10,000 compounds tested reaches a stage being marketed and this involves a research cost of 25 million U S dollars in developed countries (8). This will give us an idea how much money and efforts are involved in the drug research. Eventhough it may not be possible to invest such a huge sum of money on drug research in the developing countries, the minimum investments on the previously popular indingenous remedies will bear fruit. With this hope, research in this area has been initiated in the department of *siddha* medicine, Tamil University.

Review of the earlier work on anti-inflammatory medicinal plants: Much of the work has been carried out by various medical colleges in India in the screening of the A.I. activity of the medicinal plants in animal inflammatory models (9-69) *(Annexure I)*. The models that have been used are either the acute inflammatory model or the chronic inflammatory model or both Mostly either crude medicinal plants or organic solvent extracts of the medicinal plants have been used for the screening purposes. Unfortunately, *much work is not found* with regard to the mechanism of action of either crude drugs or isolated active compounds. Similarly, in the developed countries, the anti-inflammatory work has been confined to the above said aspects but the chemical mechanism of action has been elucidated for a few compounds from medicinal plants (71). Before describing the proposed research, it is essential to give a brief outline of inflammation and anti-inflammation.

Inflammation is asociated with the cardinal signs of redness, heat, pain and swelling (72). This is a homeostatic phenomenon (74). When tissue is injured, the body adopts this mechanism to contain the inflammation and repair the damaged tissue. If the inflammation subsides within a a few days, it is known


PLASMA FACTORS
Eg. Hageman factor
kininogen system
Plasminogen system
Fibrinogen system
Substrates, enzymes
activators, co—factors
and inhibitors
acute phase proteins
LEUCOCYTE FACTORS
Eg. lysosomal enzymes
metabolic products
lymphocyte permeability
factor
PLATLET FACTORS
Eg. Serotonin
OTHER FACTORS
Eg. lysolecithin
divalent cations
chelating
substances
local proliferative and
repairative
process
HEAT
SWELLING
PAIN
REDNESS
MICROCIRCULATORY
EFFECTS
leaks, sludge,
thrombi, pressure
changes—etc.
TISSUE NECROSIS
SMALL MOLECULAR
MEDIATORS
Eg. histamine
kinin peptides
Serotonin
Catecholamines
Prostaglandins
ENZYME DESTROYING
MEDIATORS
Eg. histaminase
Carboxypeptidase B
IMMUNE
MECHANISM
COMPLEMENT

as acute inflmmation. If the inflammation persists for a longer period, it is known as chronic inflammation (75).

The mediators of inflammation are histamine, kinin system and prosta glandins (76). The earlier phase of carragenin inflammation is maintained by *histamine and kinin system*, and sustained inflammation is maintained by prostaglandin (77). When the tissue is injured with a noxious agent, the leukocytes migrate to the inflamed site and wage a war wo neutralise the ill effects of the foreign agent (78, 79). In the process, the Lysosomes present in these cells get damages resulting in the release of the hydrolytic enzymes that cause extensive damage to the surrounding tissue (80, 81). This gives a fairly simpler picture of inflammation. The events that follow the human rhematoid arthritis can be seen from the following diagram (77).

If the inflammation is left to itself, it will be relieved by the modulating *factors present in the human system*. In rheumatoid arthritis, it is suggested that there is a malfunctioning of the homeostatic mechanism. So, the currently available drugs are not able to cure human rheumatoid arthritis.

Mechanism of action of Anti-Inflammatory drugs: It has been found that major mechanism involved in the A.I. compounds are through (a) inhibition of synthesis of prostaglandin (b) stabilization of lysosmal membranes, (c) inhibition of connective tissue metabolism.

Most of the anti-inflammatory compounds are suggested to inhibit prostaglandin synthetase enzyme but not lipoxygenase enzyme that gives toxic products likehydroperoxy acids. This is said to be one of the reasons for the failure of the current drugs in the therapy of inflammation.

The Plan of Work: Sixty drugs comprising siddha medicinal plants and compound drugs (See Annexure II) will be screened for anti-inflammatory activity in carrageenin induced inflammation in rats, (82) Similarly these drugs will be also tested in adjuvant induced arthritic rats (83). It has to be mentioned that adjuvant arthritis *resembles human rheumatoid arthritis* in many symptoms (84). So the drugs that have been found effective in adjuvant arthritis have been also reported to be useful in human rheumatoid arthritis (85). The most effective three drugs will be subjected to chemical extraction and identification of active principles.

These drugs will be subjected to thorough investigation on various biochemical aspects (a) membrane stabilization of lysosomes, (b) the inhibition of prostaglandin synthetase and lipoxygenase, (c) inhibition of histamine and kinins, (d) studies on connective tissue metabolism, (e) acute phase proteins, (f) mitochondrial energy transduction, (g) intestinal absorption, (h) complement studies, (i) trace elements analysis.

Long time Anti-arthritic activity: These drugs will be administered to adjuvant arthritic rats for 15 days along with a steroid as a reference compound. The long time anti-arthritic activity will be screened in the same rats without administering drugs after 15 days at various intervals over a long time by

arthritic score, radiological score and plasma inflammation units.

The toxicity, both acute and sub-acute, will be screened in rats and rabbits for these drugs.

The clinical trial: The most effective drug will be screened in human rheumatoid patients for beneficial effects with the help of modern physicians.

Anti-hepatotoxic effect of Siddha Medicinal Plants: Jaundice is an epidemic disease that is prevalent in India. So far, modern medicine does not offer any cure for this liver disorder. In *Siddha* system of medicine, *Phylanthus* niruri,*Eclipta alba, Curcuma longa and Terminalia chebula* (86) are claimed to cure jaundice. So these have been chosen for the assessment of their beneficial effects on the Carbontetrachloride induced fatty liver in rats. The assessment of the beneficial effects is done from the following studies. Serum enzymes, such as, GPT, alkaline phosphatase, Gamma glutamyl transpeptidase, billirubin, A/G ratio and histopathology of liver, will be studied in assessing the beneficial effects. The active principles will be isolated by chemical procedures and the structure of the active principles will be identified. The mechanism of action of the effective compounds especially on mitochordial energy transduction process, microsomal cytochrome P450 activity, lipid peroxide levels, the immuno electrophoretic pattern of serum proteins and mode of synthesis of proteins in liver will be studied. The toxicity of the compounds will be also assessed.

In vitro culture of medicinal plants and assessment of therapeutic effects: Medicinal plants will be cultured in agar media to induce Callus from the tissue obtained from different parts of individual plants The Callus tissues grown on agar media will be transferred to suspension culture in the presence of hormones. After the successful establishment of Callus and suspension culture of medicinal plants, the biological activity of the medicinal compounds present in callus as well as in suspending medium will be screened for liver disorder and arthritis. The plants that will be investigated will be *Clerodendron inerme, Enicostemma veticellatum, Eclipta alba* and *Phylanthus niruri.*

Wound Healing Studies: The wound will be induced by incision and excision method in rabbits. The *Siddha* preparations such *arukampul tailam* and *Rombarakku* will be tried in rabbits as well as in human beings. ESR and fibrinogen content will be measured.

The Assessment of the Efficacies of Siddha Preparation By Different Methods: In *Siddha* literature different methods of preparation for the same drug is suggested. For instance, *Caṅku parpam* is prepared by three different methods by treatment with different herbal juices. As suggested in literature (70), these drugs will be prepared. In addition, a control without any application of herbal juices will be also prepared. The total calcium content, ionic calcium content and total alkalinity of *caṅku parpam* will be meaured. The effect of these preparations on the fibrin

formation in plasma will be assessed The influence of different quanta of heat on these preparations will also be studied This will be able to throw light on the *pharmaceutical* expertise of *siddhas* in the preparation of potential drugs

Studies on The Anti-Diabetic Effect of Siddha Preparations: *From time im*memorial until the discovery of insulin in 1922, diabetes mellitus was treated with herbal drugs along with diet and exercise (87) The oral herbal remedies for diabetics are much simpler than injection of insulin everyday. The oral hypoglycemic drug bi-guanides cause lactic acidosis. And this drug has been abandoned in developed countries. Sulphonyl ureas affect longevity. So, it is *imperative to find from the treasures of siddha* medicine an effective hypoglycemic agent. A list of the medicinal plants that were screened to be effective is given in Annexure III (87). A list of drugs (Annexure IV) will be screened in alloxan induced diabetes mellitus in rabbits. The other biochemical studies such as lactate-pyruvate ratio in blood, serum proteins pattern, trace elements, liver glycogen content and liver *inducibile glycolytic enzymes* will be studied in case of the effective hypoglycemic agents.

Develop ment of Herbal Garden: The herbs will be cultivated both in plots and pots. The experiments will be carried out for producing mutants with high yield of active principles. A glass house will also be developed for the maintenance of plants which grow in temperate climates. In Soviet Russia, the diseases of the patients are cured through visit of patients to the herbal garden. For each disease a separate area *cultivated with the curative* medicinal plants has been developed. A similar attempt will be also carried out for assessing the beneficial effects of different herbs for different diseases, through inhalation of the medicinal air

Invited Lectures in National/International Conferences:

1 National Seminar on Solanaceae, *Bharathithasan* University, July, 1983.

2 International Seminar on Medicinal and Aromatic plants, CIMAP, Lucknow, December, 1983.

3. *International* Seminar on Chemistry of Natural products and Binational US – Pakistan workshop, Karachi, February, 1984.

4. World Conference on Inflammation, anti-rheumatics, analgesics, immuno *modulators*, Venice, April, 1984.

5. IUPHAR-IX International Congress of Pharmacology London, July, 1984.

6 Inflammatory mediators Symposium London, August, 1984.

7. 5th Asian Symposium on Medicinal Plants and Species (UNESCO— 5th ASOMPS) Seoul, Korea, August, 1984.

8. International Symposium on Inflammation and anti-inflammatories., Jammu–Tawi, November, 1984

ANNEXURE - I

Some of the recent reports on anti-inflammatory activity of Medicinal Plants

Sl No	Name of the Medicinal Plant	Reference No.
1	*Acanthus Illicifoiius*	9
2	*Acer crataegifolium*	10
3	*Alpinia Calcarata*	11
4	*Alpinia chinensis*	20
5	*Anacardium occidentale*	12
6.	*Anisomeles ovata*	13
7.	*Antidesma menasu*	14
8.	*Arnebia hispidissima*	49
9.	*Aralia cachemerica*	15
10	*Artemisia capillaris*	16
11.	*Atractylodes japonica*	17
12.	*Azadirachta indica*	18,19
13.	*Balsamodendron mukul*	20,60
14.	*Balduina angustifolia*	21,22
15.	*Boerhaavia diffusa*	69
16.	*Calophyllum inophyllum*	23,24
17.	*Canscora decussata*	25
18.	*Commiphora mukul*	11,26-28,69
19.	*Coptis japonica*	29
20.	*Cassia fistula*	69
21.	*Crataeva nurvula*	11
22.	*Croton lechleri*	30
23	*Cryptolepsis sanguinotenta*	31
24.	*Curcuma amada*	32
25	*Curcuma longa*	23,34,69
26.	*Cyperus rotundus*	35,69
27.	*Datisca cannabina*	36
28.	*Echinopanax elatum*	37
29.	*Elephantopus mollis*	21,22
30.	*Echinops latifolia*	38
31.	*Elephantopus carolinianus*	21
32.	*Ephedra intermedia*	39,40
33.	*Eupatorium formosanum*	21,22
34.	*Eupatorium hyssopifolium*	21,22
35.	*Fagopyrum cymosum*	41
36.	*Garcinia mangostana*	42
37.	*Guarea guidonia*	43
38	*Glyzyrrhizia glabra*	69
39.	*Helenium amarum*	21,22
40	*Hibisus vitifolius*	44
41	*Ipomoea turpethium*	45
42.	*Lawsonia inermis*	46
43.	*Madhuca longifolia*	47
44.	*Mesua ferrea*	24
45	*Myrtus communis*	48
46.	*Ochrocarpus longifolius*	49
47.	*Olax androneusis*	50
48.	*Olax glabrifora*	50
49.	*Olax psittacor ium*	50
50.	*Pavonia moutan*	51
51.	*Phyllanthus embellica*	60
52.	*Paederia foetida*	11
53.	*Piper longum*	11
54.	*Psoralea corylifolia*	44,52
55.	*Pterocarpus santalinus*	45,53
56.	*Pyracantha crenulata*	54
57.	*Pluchea lanceolata*	69
58.	*Rhei rhizoma*	55
59.	*Ricinus communis*	56,69
60.	*Salvadora persica*	57
61.	*Salvia miltiorrhiza*	58
62.	*Sapindus mukorossi*	59
63.	*Sapindus trifoliate*	60
64.	*Semicarpus anacardium*	11,56,61,69
65.	*Sida rhombifolia*	11
66.	*Solanum xanthocarpum*	62
67.	*Terminalia belerica*	60
68	*Terminalia chebula*	11,60
69	*Tinospora cordifolia*	11,63,69
70.	*Trigonella foenum graecum*	64

71. *Tripterygium wilfordii* 65
72. *Tylophora indica* 66
73. *Vitex negundo* 11
74. *Vanda roxburghii* 69.
75. *Withania somnifera* 11,67,-69
76. *Zingiber officinale* 11

ANNEXURE - II

A list of proposed medicinal plants and Siddha drugs to be screened for anti-inflammatory activities (70,86,88,89).

1. *Acacia pennata* (linn) willd.
2. *Alangium salvifolium* (Linn.f)
3. *Alpinia Speciosa* Schum
4. *Anacyclus pyrethrum* DC
5. *Calophyllum inophyllum* Linn
6. *Canarium strictum* Roxb
7. *Cassia fistula* Linn
8. *Celastrus paniculatus* wild
9. *Corallocarpus epigaeus* benth.ex Hook.f
10. *Crataeva religiosa* Hook.f.& homs
11. *Eclipta prostrata* Roxb
12. *Erythrina indica* Linn
13 *Evolvulus alsinoides* Linn
14. *Gmelina asiatica* Linn
15. *Gossypium arboreum* Linn
16. *Gynandropsis gynandra* (Linn)
17. *Hemidesmus indicus* R Br.
18. *Merremia tridentara* Hallien f.
19. *Mollugo cerviana Ser.*
20. *Myristica fragrans* Houtt
21. *Pavonia odorata Wild*
22. *Pergularia extensa* N.E.Br.
23 *Plumbago indica* Linn
24. *Seussurea lappa* C B.Clarke
25. *Semecarpus anacardium* Linn f.
26. *Sida cordifolia* Linn
27. *Smilax china* Linn
28. *Solanum xanthocarpum* Schrad & Wendl
29. *Trianthema decandra* Linn
30. *Vitex negundo* Linn
31. *Enicostemma verticellatum* Blume
32. *Symplocos racemosa* Roxb
33. *Trigonella foenum gracum* Linn
34. *Delonix elata* Gamble
35. *Albizzia lebbeck* Benth
36. *Hydrocortile asiatica* Linn
37. *Homalnmena aromatica* Schott
38. *Ludwiga parriflora*
39. *Sida acuta*
40. *Asarum europaeum* Linn

PAṞPAMS AND CENDŪRAMS

41. *Ayavīra cendūram*
42 Steel *paṟpam*
43. *Kandha cendūram*
44. *Cembu paṟpam*
45. *Nāga paṟpam*
46. *Tanga paṟpam*
47. *Velvanga paṟpam*
48. *Velli paṟpam*
49. *Rasa paṟpam*
50. *Chandarasa paṟpam*
51. *Mahāvīra meḻugu*
52. *Nava uppu meḻugu*

TAILAM AND LĒGIYAM

53. *Melugu tailam*
54. *Nathai choriyennai.*
55. *Nochi kuḻambu*
56. *Arukati tailam.*
57. *Caturvagaichatrin tailam.*
58. *Muruṅgai vēr tailam*
59. *Cīraga tailam*
60. *Mahā Nārāyana tailam.*

ANNEXURE - III

A list of medicinal plants that have been found to be effective in diabetes mellitus by experimental/clinical methods (87).

Sl. No.	Name of the Herb (Botanical) and Local)
1.	*ATRIPLEX HALIMUS* Salt Bush

2. *CASEARIA ESCULENTA.*
3. *COCCINEA GRANDIS or Cephalandra indica*
   Ivy Gourd
4. *LABLAB NIGER* or *DOLICHOS LABLAB*
   Hyacinth Bean, Lablab Papaya Bean, Egyptian Kidney Bean
5. *EUGENIA JAMBOLANA*
   Java Plum, Jambolan
6. *CYAMPOSIS TETRAGONLOBUS*
   Guar Gum
7. *GYMNEMA SYLVESTRE*
   gurmar
8 *CENTELLA ASIATICA*
   Centella, Indian Pennywort
9. *LUPINUS ALBUIS* sub sp. *ALBUS*
   (Egyptian Lupin)
10. *MOMORDICA CHARANTIA*
    Bitter gourd, Balsam Pear
11. *ORTHOSIPHON STAMINEUS*
    (Jawa Tea).
12. *SARCOPOTERIUM SPINOSUM'*
13. *QUERCUS LANCEAEFOLIA*
14. *SALACIA RETICULATA*
15. *SOLANUM SANTWONGSEI*
16. *TRIGONELLA FOENUMGRAECUM*
    (Fenugreek, Fenugrec)

ANNEXURE - IV

Anti-diabetic *siddha* and herbal drugs to be selected (86, 88)

1. *Ficus bengalensis*
2. *Coccinia cordifolia*
3. *Terminalia chebula*
4. *Strychnos potatorum*
5. *Allium ceba*
6. *Eugenia jambolana*
7. *Cassia auriculata*
8. *Tinospora cordifolia*
9 *Abiraga cendūram*
10. *Gowri chintāmani*
11. *Nāga cendūram*
12. *Talāga cendūram*
13. *Tiratcādi cūraṇam*
14. *Mahā vasantha gurumagaram*
15. *Kendi meḻugu*
16. *Sāti sambira kuḻambu*
17. *Van meḻugu*
18. *Asparagus racemoses Ney (Tannīr Viṭṭan Ney)r)*
19. *Kandha paṟpam*
20. *Citrullus colosynthis*
21. *Salvadora persica*
22. *Solanum xanthocarpum*
23. *Morus Alba*
24. *Agaricus campestris*
25. *Trichosanthes palmata*
26. *Phoenix sylvestris*
27. *Phoenix dactylifera*

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Note: The arrangement of bibliographical references is not altered in tune with our style sheet as requested by the author.

COMMENTS AND ANSWERS

1. Dr.C.R.Krishnamurti, Co-ordinator, Department of Environment, Anna University, Madras presided over the Inaugural lecture. His comments were

that the ancient *Siddha* drugs should be traced from old *Siddha* literature and their efficacies should be established on scientific basis.

2. Prof.M.Lakshmanan, School of Biological Sciences, Madurai Kamaraj University, also expressed similar ideas. He suggested that sophisticated instruments should be used in the scientific evaluation of *Siddha* drugs.

3. Dr.Kalifathullah, Unani Physician, Madras, suggested that the drugs that are being commonly used should be taken up for verification studies.

4. Dr V.Subramanian, principal, Government College of Siddha Medicine, Palayamkottai, felt that scientific studies are warranted in the Nadi examination.

Many letters of comments were received from eminent scholars from India and abroad. The comments and answers are given for a few of them.

5. Dr.C.Damodaran, Asst.Director, Tamil Nadu Forensic Laboratory, Madras-4.

1) Scientific probing of Siddha Medicine on modern lines has never been done precisely in the past; the present approach from biochemical pharmacology angle is correct and laudable.

2) The diseases chosen for the study are of much and immediate relevance to the Society-especially in Tamil Nadu.

3) Novel ideas of tissue culture and herbal garden possess elements of worthy pragmatism.

6. Dr. M.Manzuri-i-Khuda, Director, BCSIR Laboratories, Chittagong, Bangladesh.

I read with interest the principle underlying the system and I feel quite confident that a proper screening will indicate the positive value of at least some of the preparations. During my earlier investigations on plant products, I came across a number of preparations isolated from plants which when dispensed in their "natural" form, without being broken into or separated into their components showed pharmacological activity. The "broken into" term is used to indicate "breakage" of any loose bonding or natural affinity by use of acids, alkalis etc., which was seen to drastically reduce activity. Indeed, some particular varities of plant products, showed anti-diabetic activity but did not display hypoglycaemic action on normal animals or patients. ***Rauwolfia Serpentina*** and related species showed marked hypotensive action in their "natural complexes" e.g. ***Serpajmaline*** without any side effects and without the presence of Reserpine (the purified "active" ingredient). I shall be happy to hear about progress of your investigations.

There appear to be some printing mistakes left un-noticed. Besides a few others, on page-1., 2nd para 9/10th line, "Tamil Civilization millions of years old" should read "Tamil Civilization is thousands of years old" *(Homo sapiens sapiens* is only about 25,000 years old).

ANSWER by Prof.*J.Sadique*

I agree with Dr Manzur-i-Khuda that *Tamil Civilization* is thousands of years old. This has been modified.

7. Dr C.B. Manavalan, Retd. Professor of Siddha Medicine, Madras-8.

I am extremely happy to offer my humble comments on the inaugural lecture of Dr. Sadique.

Before doing it, I like to say a few words on the present state and trend of modern science. Human knowledge has become unmanageably vast, every science had begotten a dozen more, each subtler than the rest, physics found a universe in the atom, and biology found a microcosm in the living cell; physiology discovered inexhaustible mystery in every organ, psychology in every dream.

THE OBJECT OF MODERN MEDICAL SCIENCE.

"The human body has been examined from every angle, cut into thousands of different sections, investigated by x-rays and in anatomical specimens, yet it is still closed, waiting, as it were for some one to say 'open sesame' To penetrate into the riches of the human body is probably more difficult than to reach a cherished treasure. But in these days, fact is often stranger than fancy. Much that only a short time ago seemed far beyond our reach has come closer, has been revealed. And the most amazing thing is that we no longer marvel at these new wonders. We take things in our strides as the common and the every day. Yet the common at times becomes the wonderous.

Man has taken to outer space The time will come when he will break ground in the unexplored depths of the living cell The knowledge that he will extract from this "bottom" of life will be dearer to him than all the wealth of the world, for it will bring to the sick and ailing the greatest of all treasures-youth, strength and health.

Surely, the time is not far off when will be doctors of health and not of disease. To be sure, this is the future, but it is already unfolding, heralded the spectacular advances of recent years".

Siddhas of TamilNadu found out a system of medicine based on a distinct unique culture with an earnest desire for the welfare of the entire humanity This system has rich potential to add to the already existing knowledge of modern medical science which aims for health for all by 2000 A.D. *Siddhas* used as therapeutic agents, drugs of vegetable and animal origin and also metallic and other inorganic poisonous compounds. They adopted curious pharmaceutical processes to convert those substances into nontoxic and infallible therapeutic agents. Most of the drugs used by them are classified as bio-genic stimulators and adaptogenic agents. By strictly adopting their diet regimen and *yoga* practices the people in those days were completely free from both physical and mental disorders. That is, in those days the *Sidda* physicians were only doctors of health and thus they ensured health for all by 2000 B.C.

It is essential that the Bio-chemical mode of action of potent *Siddha* drugs used in *Siddha* therapeutics, should be investigated and the beneficial results thus obtained must be published in the intelligible scientific language, for incorporating them in the literature on

Cāṭṭaimuṉi ñānam, Saint Cāṭṭaimuṉi meticulously stated that *Pinḍam* is a microcosm. This fact wonderfully tallies with the findings of the twentieth century biological science

Under humoral Pathology Dr Sadique states that the external air, external heat and external water correspond to *Vātham, Pittam* and *Kabam* respectively. This is not correct *Vātham*: *Pittam* and *Kabam* are three biological forces. As long as they are in proper proportion, they maintain perfect health. Errors in diet, thought, word or deed will upset their equilibrium resulting in ill health. To speak about *nāḍi* diagnosis, prognosis, drug action, disease processes, line of treatment etc according to *Siddha* medical science, one must possess very thorough knowledge of 96 *Tattuvas* which constitute the basic ideas of physical and meta-physical aspects of the universe and being.

Dr. Sadique has correctly stated that the conversion of metals, inorganic poisonous compounds etc into *kaṭṭu, Kalangu, Parpam, Cendūram* etc. is possible only by such persons who are well versed and experienced in the art of pharmaceutical expertise propounded by *Siddhas* He has aptly stated that the treatment of diseases is a complex affair and that should be entrusted to the experts in that field.

It is true that the modern medical science at present has no proper remedies for several diseases of obscure etiology. They are classified as auto-immune disorders and collagen disorders. They are chronic disabling disorders causing social and economic liability to country. *Siddha meteria medica* contains several effective drugs which will survey prevent, arrest and cure such disorders.

It is really surprising to know that *Siddhas* were fully aware of the necessity of trace elements such as copper, zinc, gold, silver etc for the healthy development of the body and mind. The present day medical experts describe them as enzyme promoters.

Dr. Sadique says that his concern is to use the most up-to-date methods of science in evaluating these remedies through inter disciplinary approach. He has already published eight research papers during 1983-84. They have been accepted by prominent research organisations in India and abroad and he has been invited for further discussion on them They are the most reliable testimonials for his ability to carry on research in *Siddha* drugs to prove their mechanism of action at cellular and molecular level. He should be given all the facilities and encouragement to implement all his research programme shown in his project.

ANSWER by Prof. *J. Sadique*

The statement that the external air corresponds to internal *vāyu*, the external heat to internal *pittam* and external water to internal *Kabam* signifies that man is linked with the external world. This statement appears in Sampasivam Pillai's Dictionary:

aṇḍattil uḷḷatē pinḍam
pinḍattil uḷḷatē aṇḍam
aṇḍamum pinḍamum oṉṟē

This is by the *Siddha* Cattaimuni So, the above statement supports the former one But I agree that ***mukkurram*** *(vali, alal,* and *aiyam)* represent biological forces involved in the functions of construction, protection and destruction respectively Even it is a common experience that lunar and solar cycles affect the biological functions of living organisms The link of these vital factors with external elements cannot be entirely ruled out The wise suggestions of Prof. C B Manavalan will be taken up

LEXICAL DIFFERENCES BETWEEN JAFFNA TAMIL AND INDIAN TAMIL

S. Suseendirarajah

Some of the recent studies on Sri Lanka Tamil dialects (Vipulananda Swami 1941, Shanmugam Pillai 1962, Suseendirarajah 1967, 1973, 1974, 1975, 1981, James G.Gair and Suseendirarajah 1981, Shanmugadas 1983) have pointed out that Jaffna Tamil (JT) and numerous varieties of Indian Tamil (IT) on the mainland vary to a considerable extent that speakers of Tamil on both sides experience difficulty in following each other's speech with ease and comfort Variations have been observed in these dialects to centre at all levels of language but more heavily on the lexical level. One need not hesitate to attribute a greater percentage of unintelligibility of JT to Indian Tamils more to the lexical differences than to the phonological and grammatical

The Tamil lexicon compiled by the University of Madras, nearly five decades ago, was perhaps the earliest to record and indicate a large number of lexical items and meanings of lexical items as peculiar to Jaffna Tamil These words or meanings had occurred most commonly in speech and infrequently in the writings of some unorthodox Tamil scholars in Jaffna These lexical items or meanings had been called 'Jaffna usage' and marked as (J) in the lexicon. More than half a century has passed since the compilation of the Madras lexicon and Tamil has certainly developed since then independently in both countries sometimes following totally different directions to meet the new regional and national demands in language use arising from fresh needs such as cultural, political, educational, social, economic, scientific, technological, industrial and so forth. Since then the contact of Jaffna Tamils with IT has improved considerably due to their exposure to IT through several popular mass media like films, weeklies, books, radio, etc., although on the other hand the contact of mainland Tamils with JT had remained scanty. Dissimilarity had however continued to exist and dissimilar changes have continued to develop in the vocabulary of both varieties of Tamil. One of the strong reasons for this is the fact that vocabulary is the most vulnerable part of language subject to various kinds of linguistic and extra – linguistic influences.

A good number of the lexical items or meanings marked as (J) in the lexicon have continued to remain in use todate in JT. Some have of course fallen out of use and remain unknown to speakers of JT in modern times. A couple of Tamil words that do not occur in any of the known Tamil dialects both in India and Sri Lanka are currently observed to occur in the Sinhala language alone..[1] Possibly such words belonged to an earlier state of JT or to some other Tamil dialect in Sri Lanka. In course of time a good number of new lexical items have innovated into JT. Some of them reflect the way the Jaffna Tamils construe the world, the way they classify objective phenomena and the meaning

they give to this classification. In other words such words encode their new experiences in life. Also some of them are exclusive borrowings from other languages.

Some of the Jaffna usages have innovated into other dialects of Sri Lanka Tamil and no longer they remain exclusive to JT.[2] It is also interesting to note that a fairly good number of lexical items that occurred in the speech alone earlier have gradually gained entry into the Sri Lanka literary Tamil. This entry was due to borrowing and borrowing was perhaps caused by the inability on the part of some popular writers at some point of time to draw a sharp and clear distinction between colloquial and literary usages of lexical items[3] and also perhaps partly due to the regional patriotism and the endeavour of a few Tamil scholars and writers, particularly the modern creative writers, to make use of such words as a stamp on the style and use of language to indicate their variety of Tamil as distinct from IT. Words that were earlier considered exclusively colloquial found place even in Tamil language texts prescribed for use in schools. Examples: ***kamam*** 'agriculture', ***kamakkāraṉ*** 'farmer'.

On the other hand one could also naturally expect IT too to possess a large number of peculiar lexical items both in speech and writing that are peculiar to it and unintelligible to Sri Lanka Tamil speakers. Thus on both sides a variety of lexical items are found to be obstructing hurdles for clear and comfortable understanding of each other's speech.[4] For instance when the following narration, a description of a familiar incident in Jaffna rural life, was presented to a group of Indian students who came to Sri Lanka from different parts of Tamil Nadu sometime ago, it remained mostly unintelligible to them though they unhesitatingly acknowledged that the narration was in Tamil. Their difficulty, according to them, was mainly due to the lexical items employed therein. The narration was as follows:

என்னடி? அக்காத்தைப் பிள்ளை எங்களின்ரை சோமு சக்கட்டையே! செக்கலுக்கை கோக்காலிக்கு மேலை கிடந்து சக்குக் கட்டின புளுக்கொடியலை உமலோடைகாவிக் கொண்டு சாமம் சாமமாய்ச் சந்தைக்கு வெளிக்கிட்டான். அங்கை போய் அதை வித்துப்போட்டு வித்த காசுக்கெணை நீத்துப் பெட்டியும் பறளையும் சருவமும் குடுவையும் ஒரு சத்தகமும் வேண்டி வந்தான். சந்தையாலை வந்த உடனம் படபடத்துக் கொண்டு அடுப்புக்கை கிடந்த சாம்பலை அள்ளிப் போட்டு, பானையை வைச்சுக் குந்திலை கிடந்த காவோலையை முறிச்சு எரிச்சான். எப்பன் நேரத்தாலை காச்சின சோத்தைச் சம்பலோடை விழுங்கினான். திண்ட சட்டியைக் கழுவ எண்டு போகேக்கை தடுக்குத் தடக்கிச் சிதறுவான் பொத்தெண்டு விழுந்து போனான். பக்கத்திலை குஞ்சுக்கு வைச்ச முட்டையெல்லாம் குஞ்சுக் கடகத்தோடை சரிஞ்சு விழுந்து உடைஞ்சு போச்சு. நான் அவனை என்ன செய்ய?.

eṉṉaṭi? akkāttai-p-piḷḷai eṅkaḷiṉrai cōmu cakkaṭṭaiyē! cekkalukkai kokkālikku mēlai kiṭantu cakku-k-kaṭṭina pulukkoṭiyalai umalōṭai kāvi-k-koṇṭu cāmam cāmamāy-c- cantaikku veḷikkiṭṭāṉ. aṅkai pōy atai vittu-p- pōṭṭu vitta kācukkeṇai nīttu-p-peṭṭiyum paṟaḷaiyum caruvamum kuṭuvaiyum oru cattakamum vēṇṭi vantāṉ. cantaiyālai vanta uṭanam paṭapaṭattu-k-koṇṭu aṭuppukkai kiṭanta cāmpalai aḷḷi-p-pōṭṭu, pāṉaiyay vaiccu-k-kuntilai kiṭanta kāvōlaiyai muṟiccu ericcāṉ. eppaṉ nērattālai kāccina cōttai-c-campalōṭai viḻuṅkiṉāṉ. tiṇṭa caṭṭiyai-k-

kaḻuva eṇṭu pōkēkkai taṭukku-t-taṭakki-c-citaṟuvāṉ potteṇṭu viḻuntu pōṉāṉ. pakkat-tilai kuñcukkku vaicca muṭṭaiyellām kuñcu-k-kaṭakattōṭai cariñcu viḻuntu uṭaiñcu pōccu. nāṉ avaṉai eṉṉa ceyya?[5]

Lexıcal ıtems differ ın both dialects due to their contextual and idıomatıc use too. Thıs may be exemplified by citing a conversatıon that actually took place once between an Indıan professor and a Jaffna student. Sometime ago an Indıan professor, who happened to be short and very stout, was buying a large waıst-belt ın a shop ın the campus of a Unıversity. On seeing one of hıs new Jaffna students passıng by, he called hım to his sıde and asked him ın IT: *itu oṉakku piṭikkumāppā*? The Jaffna student replıed, *illai* 'no' understandıng the questıon ın terms of hıs own dıalect. People who were around the professor burst ınto laughter takıng the student's reply as sılly for he was very lean. The professor then put hıs questıon ın Englısh: "Will thıs fit you?". Then the student's reply was obvıously "Sır, very much, indeed it's too much".

A sımılar example of an ınstructıon ın Shanmugam Pıllaı's Spoken Tamıl that gives a dıfferent sense for a speaker of JT at least on the fırst instance of hearıng ıt ıs as follows·

yēṉ, rēḍiyōvɛ medivā vaykrrɛ? koñjō tūkki vayyi. nāṅgɛ k ɛ k e v ɛ ṇḍā?

For an Indıan ıt means "why do you tune the radıo so low? Turn up the volume. Shouldn't we hear?" But a speaker of Jaffna Tamıl would generally understand ıt as follows: 'what? you are placıng the radıo (at a locatıon) gently. Shouldn't we hear?'. On the other hand if a Jaffna Tamıl were to express the sense ıntended by the IT speaker, he would generally say ıt as follows. *'eṉṉa? rēṭiyōvay metuvāy pōrrāy. koñcam pilattu pōtu. nāṅkaḷ kēkka vēṇṭām?'*.

A detaıled study of the nature of dıfferences between the lexıcal ıtems currently used ın JT and IT thus becomes ınterestıng and useful for comparatıve dıalectal studıes. Lexıcal dıfferences exist ın all the classes of words but are more marked ın nouns and verbs. An attempt ıs made hereın to classıfy broadly the types of lexıcal ıtems wıthın nouns and verbs that cause dıfficulty for eıther of the two groups and to look at the lexıcal dıfferences from the poınt of theır socıo-cultural sıgnıficance, ıf any, to speakers who freely use them. Sınce a modern dıalect survey has not been done yet, much stıll remaıns to be known and hence thıs study ıs by no means exhaustıve ın categorıes or ın examples.

A number of lexıcal ıtems dıffer ın both dıalects due to dıfferences ın theır phonologıcal (phonetıc as well as phonemıc) representations The followıng may be cıted as ıllustratıve examples of the major types of differences.

	JT	IT
vıllage	ūr	ūrɨ
I	nāṉ	nān
mouth	vāy	vāyı
do(v)	cey	ceyyı
fruıt	paḻam	paḻō
flour	mā	māvɨ
death	cā	cāvɨ
leaf	ılay	yelɛ
where	eṅkay	yeṅgɛ
cloth	puṭavay	poḍɛvɛ
open(v)	tura	torɛ
furnace	ulay	olɛ
one	oṇṭu	onnɨ
young anımal	kaṇṭu	kaṇṇɨ
wall	cuvar	sovarɨ

shirt	caṭṭay	saṭṭɛ
jaw	alaku	alavɨ
owl	kūkay	kūve
cumin	cīrakam	sīravō

Even a cursory glance at the above examples indicates that IT has historically undergone certain phonological changes that had not taken place in JT. In most items JT preserves an earlier phonological state of the language which is reflected in the literary Tamil No doubt certain phonological changes have taken place in JT too; but relatively the changes are observed to be numerous in IT.

Some of the differences illustrated by the examples in these dialects could be related in terms of one to one correspondence. Thus JT words ending in consonants other than m take an enunciative vowel,ɨ in some instance and i in others in IT. Final am in JT corresponds to ō in IT. Monosyllabic nouns ending in ā in JT add- vɨ in IT. Words beginning in a front vowel in JT have an onglide y in IT. Lexical items differ in their phonological representations due to the operation of metaphony in IT. Metaphony does not normally operate in JT. In many words the medical cluster -nr- that occurs in modern literary Tamil has been realized as -ṇṭ- in JT and as -ṇṇ- in IT. But recent innovations into the spoken variety have resisted this change in both dialects. Initial c in JT invariably remains as s in JT. In JT initial c is observed to vary freely with s but c is dominant in the speech of peasants. Intervocalic -k- in JT seems to have a corresponding -v- in IT

Apart from these, certain sporadic changes are observed in the phonological representations of some of the lexical items. For example ***kuvi*** 'heap' in JT is ***kumi*** in IT. Two words ***nɛnɛ*** and ***vɛlɛ*** occur in both dialects. But they mean different things to both groups. For the speakers of IT ***nɛnɛ*** means 'to think' and ***vɛlɛ*** means 'cost'. But on the other hand ***nɛnɛ*** means 'to wet' for the speakers of JT and ***vɛlɛ*** means 'net'. JT speakers would use different words namely ***ninay*** and ***vilay*** to express the Indian sense of the cited words. Also several medial consonantal clusters that resulted from loss of vowels in IT make it extremely difficult for Jaffna Tamils to identify some of the lexical items and grasp their meaning readily. Examples are : ***pasiyklɛ*** 'not hungry', ***k ɛd ɛyklɛ*** 'not available', ***valiyklɛ*** 'not paining', ***vāṅgn***'should buy', ***kūṭṭikt*** 'taking along'. The parallel expressions in JT will be ***pacikkēllay, kitaykkēllay, vāṅka vēṇum*** and ***kūṭṭikkonṭu.***

Words that are different in their morphological constructions also cause difficulty For instance an utterance like ***naa solrɛ, Yārɨk ɛɛ kɛ māṭṭagrāṅgɛ*** 'I say (something) (but) no one is listening' is likely to be misunderstood in Jaffna as an impolite utterance, whereas it is very polite for Indians. Similarly a verb form inflected to the third person epicene plural like *vantinam* 'they came', *colliccinam* 'they said', *ōṭīnam* 'they are running' and the inflectional negative forms like *ceyyeṉ* 'I won't do', *ceyyam* 'we won't do', *ceyyār* 'he won't do' will cause problems for Indian Tamils as they don't occur in IT. Thus several types of morphorlogical inflections that cause difficulty exist in both varieties of Tamil To unearth them a detailed comparative study remains a desideratum.

Selections of words in making phrases and the way words are

combined to express specific ideas also differ in some respects and this can sound 'strange' to either side, Jaffna or India. For example JT makes a sharp contrast between the verbs *cāppiṭu 'eat' and kuṭi* 'drink'. JT uses *kuti* with reference to liquids. It never uses *cāppitu* in any context of drinking alone. When an Indian says *kāppi cāppiṭɨnga* literally 'eat coffee' it sounds so odd and unusual that the JT speaker focusses his attention to this phrase and wonders if he is being asked to eat something along with coffee. Similarly the phrase *pĕccal paraiccal* 'good relationship' commonly used in JT is neither used nor understood by Indian Tamils. Thus idiomatic expressions which seem quite natural to one social group may appear strange to the other whose social and cultural backgrounds are considerably different. Further examples are. *cilleṭu* 'to do a difficult task', *kataippaṭu* 'to quarrel'. Certain *sandhis* also make words unfamiliar. For example *kutingālu* 'heel' in IT is unknown in JT in that shape. Its corresponding form in JT is *kutikkāl.*

A number of lexical items shared by both these dialects differ in their contextual use. There are instances where one of the dialects uses a borrowed word whereas the other uses a Tamil word. Also there are instances where both dialects use different borrowed words to express the same concept. For example

	JT	IT
sweep(v)	*kūṭṭu*	*perkkɨ*
close as a door	*cāttu*	*adɛ*
pluck as flowers	*āy*	*pari*
bread	*pāṇ*	*roṭṭi*
week	*kiḷamay*	*vārō*
mosquito	*nuḷampu*	*kosu*
evening	*pinnēram*	*sāyangālō*
getting something free	*cummā*	*ōci*
work	*vēlay*	*jōli*
fever	*kāccal*	*jorō*
heavy	*pāram*	*balɨvɨ*
cold	*taṭiman*	*jaladōsō*
chair	*katiray*	*nākkāli*

Words like *kūṭṭu, perukku, cāttu, aṭay, āy, pari, kiḷamay, vāram* occur in JT. They also occur in IT but with some difference in their phonological representations. In the context of sweeping JT will generally use the word *kūṭṭu*, whereas IT would use the word *perkkɨ*. For Jaffna Tamils the word *perukku* means only multiply. Similarly in the context of plucking something from a tree JT will generally use the word *āy*, and IT will generally use the word *pari*. For Jaffna Tamils the word *pari* generally means 'snatch' or 'unload something from a vehicle'. JT uses both the words *cāttu* and *aṭay* but only in different contexts because JT makes a sharp distinction between the uses of *cāttu* and *aṭay* (IT aḍɛ): *cāttu* is used with reference to closing a thing that could be moved like a door, window or a table drawer whereas *aṭay* is used to block something like the flow of water from a tub or fencing a plot of land or filling a hole. Similarly the verbs *tā* and *kuṭu* or *koṭu* 'give' are known to both dialects but both dialects differ in making use of them. JT uses *tā* only with reference to first person and second person and uses *kuṭu* with reference to only third person. This distinction is absent in IT. In JT *rotti* means a kind of preparation like *cappātti* but thicker than the usual *cappātti*. In JT *kiḷamay* connotes both 'day' and 'week'

whereas IT uses two different forms: *keḷamɛ* 'day', *vārō* 'week'. The word *kosu* (IT kos) occurs in JT but instead of denoting the mosquito it denotes a very small fly that usually haunts human eyes JT uses another word namely *nuḷampu* for mosquito. Words like *pinnēram* and *nuḷampu* on the one hand and borrowings like paan and katıray are unfamiliar to Indian Tamils. It is interesting to note that once an Indian friend of the author asked him if JT uses a word like *munnēram* to cannote 'morning' on the analogy of the word *pinnēram* 'evening'.

No such word occurs. JT uses *vēlay* and IT uses *jōli* for 'work'. JT has the word *cōli* but it usually means trouble and not work. JT uses a borrowed word for 'chair' namely the word *katiray* whereas IT uses the Tamil word *nākkāli*. Both JT and IT use different borrowed words to express the idea of getting something free of charge: JT uses the word *cummā* whereas IT uses the word *osi*

For certain kin relationships IT uses a single word whereas JT generally uses a phrase desceibing the relationship as 'so and so's....'. For example:

husband's younger brother	*purucanray tampi*	*koḷndanɨ*
husband's sister	*purucanray cakōtari*	*nāttanaaḷɨ*
wife's younger sister	*peṇcātiyinray taṅkacci*	*koḷndiyaaḷɨ*
elder brother's wife	*aṇṇay peṇcāti*	*matini*

A class of exclusive words are observed in one of the dialects for which no corresponding words could be found in the other dialect. Sometimes the very concepts expressed by such words are alien to the speakers of the latter dialect. Such concepts and their corresponding lexical forms are socially and culturally bound.

Examples are :

	JT	IT
a religious ceremony performed during the sixth(or eighth) month of the first pregnancy of the wife	———	*cimantō*
post-nuptial ceremony	---	*sāndi mūrdō*
a festivity during marriage when the bride and the bridegroom daub each other with sandal paste	---	*nalṅgɨ*
eight measures	---	*kurṇɨ*
a measure	---	*patakkɨ*
one eigth of a measure	---	*āḷakkɨ*
a land measure	---	*vēli, kāṇi*
a measure less than an inch	*nūl*	---
donation given to bridegroom's parents by bride's parents prior to marriage	*cantōcam*	---

Ceremonies such as *sīmantō nalṅgɨ sāndi, mūrdō* are generally unknown to Jaffna Tamils except to a very few who had lived in India. Others might have seen such

ceremonies in Indian films. But still it is difficult for an average person in Jaffna to understand the full significance and the place of such ceremonies in Indian social and cultural contexts. Similarly some of the terms of measure in IT are unfamiliar to JT. The word ***kāṇi*** occurs commonly in JT but it means only 'land'. In one of Subramaniya Bharathi's poems the phrase "***kāṇi nilam vēṇtum***" puzzles Jaffna children and others. For them ***kāṇi*** and ***nilam*** mean one and the same thing, namely 'land'. The word ***nūl*** a 'measure less than an inch' in JT commonly occurs in the context of building construction.[6]

Apart from all these words there are a number of words mostly with reference to inheritance and ownership of property based on Teesawalamai Law of the Jaffna Tamils which is peculiar to Jaffna social life and culture. For example, ***mutucam*** 'property inherited by a male from his father', ***teetya teettam*** 'acquired property'. Certain other legal terms connected with transactions of property too may be pointed out here. ***cittāri*** 'to file a case', ***naṭukkattu*** 'to sequester property'.

One could expect difficulty when a concept expressed by a single form is viewed differently by speakers of different dialects due to their social and cultural differences. For instance JT uses the word ***cāti*** to connote 'caste' and IT uses ***jādi***. Generally both words except for their phonological differences are considered to connote the same meaning. But strictly speaking it is not so. The caste hierarchy in Jaffna is strikingly different from that of the Indian. Until recent times castes that were considered untouchables in Jaffna were not so in India for long. Hence the social meaning and the terms governing the different aspects of the concept of ***cāti*** or ***jādi*** in one dialect may be rather perplexing for the speakers of the other dialect. Even some caste names in one dialect remain unknown to the other. For instance caste names like ***nalava, kōviya*** and ***karaiyār*** are unknown to Indian Tamils. Similarly names like *kaḷḷar, paṭaiyācci* are unknown to Jaffna Tamils. It is interesting to note that generally an Indian Tamil will not refer to a thief as ***kaḷḷaṉ*** but would prefer to use the word *tirṭō*. One may be tempted here to attribute the avoidance of the word ***kaḷḷar*** in the sense of thieves to the existence of a caste by that very same name in the Indian Tamil Society. JT invariably uses the word ***kaḷḷar*** to refer to thieves. Note that there is no *kaḷḷar* caste among Jaffna Tamils.

The social meanings or values attributed to certain usages are different from their normal meanings or grammatical meanings. The word ***cōṟu*** 'cooked rice' occurs in both dialects. It is very commonly used by all in JT and there is no other substitute for this word in JT. But on the other hand only certain social groups considered to be low use this word in IT. This cleavage in the use tempted a Tamil scholar of the past in India to describe the word ***coru*** as ***iḻicaṉar vaḻakku*** 'usage of the low'. The very common use of the word ***coru*** in JT may evoke a feeling of contempt for Jaffna Tamils in the minds of the social groups that look down on the use of this word.

Words used to denote aspects like the division of day represent on analysis of the universe as grasped in different cultures. The words used in JT are generally as follows and these may be compared with the words used in IT.[7]

JT

Karukkal	approximately an hour before dawn
viṭiyappuram	dawn
kālamay	morning
iḷanēram	approximately from 9.00 a.m. to 11.00a.m
mattiyāṉam	afternoon
piṉṉēram	evening
manmal	aproximately from 6.00p.m. to 7.00p.m.
iravu, irāttiri	night
cekkal	approximately from 9.00p.m. to 10.00p.m.
cāmam	midnight.

Words considered taboos in one of the dialects are not so considered in the other. For instance words like ***poccu*** 'coconut fibre', ***poccaṭi*** 'babies' are freely used in JT. On the other hand these words convey some vulgur sense in IT and hence they are considered taboos therein. Another example in IT is the word ***mūñji*** 'face'. It occurs in JT as ***mūñcay*** but it connotes a repulsive sense for Jaffna Tamils and is used only when one wants to find fault with a person or ridicule someone. Otherwise the word commonly used in JT for face is the word ***mukam***

Educated Jaffna Tamils generally avoid the use of taboos in Tamil and instead make use of English words. One who hesitates to say a taboo form like ***mulay*** 'breast' particularly in the presence of women would use the English word breast without any reservation.

Differences in geographical situation, flora and fauna, occupations and occupational processes, food habits, dress etc., have given room for exclusive words in both dialects. They remain to be investigated systematically. The social situations determining the sort of the vocabulary most frequently employed must be borne in mind while carrying out any kind of investigation.

JT has a very large number of lexical items pertaining to palmyra culture. Palmyra has been for long part and parcel of the Jaffna rural agriculturists' life. People made use of palmyra maximally for their livelihood and even now they derive a great number of benefits from its in various forms so much so the Sinhala people refer to Jaffna Tamils jokingly as ***panan koṭṭaiyās***. Examples are: ***vaṭali*** 'young palmyra', ***umal*** 'bag made of palmyra leaves', ***kallākkāram*** 'palmya sugar candy' and ***oṭiyal***'dried palmyra shoot'.

Some of the lexical borrowings are characteristic of either of these two dialects. They differ in both dialects due to their independent borrowings. IT has a great number of borrowings that are not commonly known to JT. This may be due to the fact that IT has remained open to the influence of numerous other languages of India. Also India has a population whose mobility is relatively more flexible On the other hand, Sri Lanka has only two other dominant languages namely Sinhala and English. The impact of Shingala on Tamil is very meagre even at the lexical level. There are only a couple of lexical borrowings from Sinhala and they are only recent borrowings. On the other hand there are a fairly large number of borrowings into JT from languages like Portuguese, Dutch and

English Portuguese borrowings seem to be more in JT than in IT.

Both dialects have common borrowings from other languages particularly from English. But such words mostly differ in the way they have been assimilated or nativised into the dialects. Borrowings are relatively more nativised in JT than in IT. Also some of these borrowings in either of these two dialects are used with meanings different from those found in the donor languages Examples are as follows

	JT	IT
coffee	*kōppi*	*kāppi*
copy	*koppi*	*kāppi*
hostel	*hostel*	*hāstal*
college	*kolic*	*kālēj*
form	*pōm*	*pārō*
morning	*mōnin*	*mānin*
ordinary	*ōtinari*	*ārdinari*

The following borrowings in JT will illustrate the extent to which borrowings have been nativised:

	JT
treasury	*tiraycēri*
tank	*tānki*
lamp	*lāmpu*
tavern	*tavaranai*
proctor	*pirakkirāci*
doctor	*ṭakkoṭṭar*
funnel	*punal*

The English word 'sir' has been borrowed into both dialects JT has borrowed it as *sēr* and IT has borrowed it as *sār* But the precise social contexts under which an English man or an Indian Tamil or a Jaffna Tamil would address another person with the word 'sir' are by no means the same. Similarly the word 'college' in IT denotes something different from what it denotes in JT. In JT it means only a high school whereas in IT it means university college. This difference is due to different systems in educational organization

Some English words borrowed into these dialects differ in the way they are abbreviated. For example a word like hand-kerchief is abbreviated in JT as *hankey* and in IT as *kerchief*.

Both dialects differ in the way new concepts are translated into Tamil For example JT uses the following words for the following concepts [3]

	JT
retire from service	*iḷayppāṟu*
net-ball	*valaippantāṭṭam*
rest-house	*vāṭi vīṭu*
fare-well	*piriyāvitay*
remand prison	*vilakka mariyal*
deposit	*kattu kācu*
mixed-school (for boys and girls)	*kalavan pāṭacālay*

The discussions made so far would amply justify the need for an elaborate study of the differences in lexical items of Sri Lanka Tamil and IT Lexical variations in Tamil remain a fertile and fruitful area for investigation The compilation of a comprehensive dictionary for Tamil dialects remains a desideratum. Anyone making a serious attempt to prepare a modern comprehensive Tamil lexicography should not merely concentrate on the lexical forms prevalent in India alone but should also include the Tamil forms well rooted in current use in overseas countries. It was perhaps in this spirit that the editors of the Tamil lexicon published by the University of Madras during the thirties of this century in-

cluded a large number of usages as peculiar to Jaffna.

NOTES

1. For instance the Sinhala word for pumpkin is ***vaṭṭa kā*** (< Tamil ***vaṭṭa-k-kai*** literally 'round fruit'). It is interesting to note that Sinhala has borrowed a good number of words from Tamil. According to W.S.Karunatillake (personal communication) some of its Sanskrit borrowings had taken place *via* Tamil.

2. One could speak of Jaffna usage, Batticaloa usage, Sri Lanka usage in general, etc., depending on the location where a peculiar word is in use within Sri Lanka.

3. Even today one could give citations to show that there is some kind of confusion between the grammar of literary Tamil and the grammar of colloquial Tamil among modern writers. Some of the journalists who work in daily newspapers are not well trained in the use of modern literary Tamil and hence one could often observe glaring structural errors in Tamil dailies.

4. Some modern writings in Jaffna too will pose problems to Indians particularly when the writing is a Tamil translation of an English work or when the spoken variety is interspersed into modern creative writings.

5. JT and IT differ in pitch and stress too. Another narration of this sort in JT may be seen in Shanmugam Pillai, (1967).

6. Tamil lexicon gives '25 square feet' as one of the meanings of the word ***nūl***. But JT does not make use of it in this sense. JT uses it commonly in measuring iron rods and metals like stone in the context of building constructions. One may speak of 2 ***nūl kampi*** or 2 ***nūl calli -k -kallu***.

7. The author is unable to list the words used in IT to denote the divisions of a day

8. Tamil translations of technical terms used in science and technology differ in the formal varieties of Sri Lanka Tamil and IT. Scholars feel that some kind of uniformity is desirable in the use of technical terms. But todate no serious attempt has been made to bring about any kind of uniformity

Editor's note: According to a well-informed source, the terms '***திறைசேரி***' for 'treasury', and '***தாங்கி***' for 'tank' were coined on the basis of translation and *not* transliteration. In other words, they are not borrowings from the English language.

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HUMANITARIANISM IN THE CLASSICAL TAMIL POETRY

V.Murugan

Humanitarianism is a conceptual term concerning itself with the *intrinsic* qualities of ***human*** beings *vis a vis* their representation in art. Humanism and humanitarianism are complementary to one another insofar as the former will find man climb the ladder of individual and social development with an achieved sense of internal consistency and integrity, while the latter will seek to lay the foundation for humanism by creating an atmosphere of humaneness in the psychic constitution of man. As such, humanism goes with humanness and humanitarianism with humáneness. Human *welfare* is central to humanism and human *value* central to humanitarianism (Runesed 1945.132).

Humanitarianism as a religious and sociological concept connotes love and compassion, non-violence and non-hatred as could be found exemplified in the thoughts of the Buddha and M.K.Gandhi. In its wider dimensions, it is a

> ..faith in universal kinship. It is a deliberate and systematic study of human principles, the attempt to show that humaneness is an integral part, if not the actual basis, of morals. It includes and comprehends both philanthropy—love of mankind, and zoofily—kindness to animals. It is based upon the acceptance of compassion as a moral force, and on the conviction, with Schopenhauer, that 'compassion is an undeniable fact of human consciousness residing in human nature itself' (Naik 1972.43-4).

As such, humanitarianism adds, immensely, to the beauty of life as well as to the purposiveness of existence, and by implication, to the beauty and truth of art which it embodies. It is an intensely moral trait, capable of edifying the intrinsic being of man, endowing it with purity and wholesomeness. It is an allpervasive principle embracing both the human and the non-human worlds, expressing itself in the essential goodness of man, birds, beasts and flowers.

The classical poetic ***oeuvre*** of the Tamils, known popularly as the ***cankam*** poetry because of its association with the literary academies of the age, has this strain of humanitarianism running through its veins. A study of the thematic organization of this poetry could indeed be a study of humanitarianism that lies embedded in it. That these poems treat of the seminal passions of human life namely love and valour with nature defining and illustrating these passions is an explicit truth which their upper layers reveal. But no great poetry, which the ***cankam corpus*** demonstrably is, could be unidimensional. That these poems could live beyond their own time, through nearly twenty centuries, is an event with few parallels in the world literary history. There must be something

more than the treatment of love and heroism in them, something that is a quintessential human quality, something that lies at the root of these passions. Behind their treatment of the universal emotions of love and heroism, there is the pervasive strain of humanitarianism It is indeed the central trait in this poetic *corpus* that not only acts as a conceptual link between love and valour, but also nourishes and sustains them, investing them with eternal validity and aliveness

Humanitarianism as it lives in the pages of the *cankam* poetry has several manifestations, all of them standing on the infrastructure of the essential goodness of human nature. The most pervasive manifestation of it is an archetypal portrayal of the primordial purity and integrity of the human mind Avvaiyār, one of the renowned poetess of the age, finds that the goodness of a land depends directly upon the goodness of its inhabitants, not on anything else.

> O my land!
> Be thou fecund or arid,
> hill or dale;
> Thou come alive in virtue
> With men of goodness in *(Puṟam.* 187)

A seminal tenet of this goodness, as the ancient Tamil mind conceives of it, is an achieved selflessness. Indeed it is this trait, in all its manifestations, that constitutes the thematic nucleus of a large number of the poems in the *caṅkam* poetic *oeuvre*. Ilampervaḻuti, a king -poet, avers that the world *lives* because it has in it men who live, among other things, in total commitment to the wellbeing of their fellow beings Their selflessness is such that they will not have it alone even if it is manna, the divine food (*Puṟam.* 182). Avvaiyār finds king Atiyamāṉ a quintessence of this virtue. He gives Avvaiyār the *nelli*, a divine fruit capable of rendering the eater immortal without taking it for himself— a very rare human gesture(*Puṟam.*91) Poets, "the unacknowledged legislators" as they are, not only represent in art the life as they see, but also endeavour to find it better than what it is. As such it is natural that a poet of the age, Nakkīrar, strives to inculcate in his fellow beings a sense of humanitarianism. He wants people to be liberal - minded, lest they would be missing so much in their life (*Puṟam* 189) The *Āṟṟuppaṭai* poems of the *Pattuppāttu* the poems that deal with the beneficiary of a king's munificence guiding his fellow minstrels to the same king, are in essence poetic studies of the large - heartedness of the humans All these poems might or might not have been rooted in the historical realities of the age. Some of them might even tell of the penury of the singing bards which might have compelled them to compose panegyric poems to eke out their livelihood Whatever it is, a compelling sense of humanitarianism remains the central poetic deviance of these poems, endowing them with a sense of purposiveness and thematic integrity.

There is another dimension to these 'propagandist' poems. That there is a need for liberality is a necessary implication of the fact that there are less fortunate and less privileged members in the human society. As such, an appeal for large -heartedness is in essence an appeal for love and compassion, an appeal for the exercise of the humaneness in man

The meaning of humanitarianism these poems embody has to be seen in their historical context. It was a day when the rulers

of the land lived in perpetual disharmony. Bloody wars and unwholesome play of human faculties were not infrequent in this soil. Seldom had the kings and chieftains refrained themselves from conflicts with one another. Battles and mass exterminations had been an inescapable reality of life. There are a considerable number of poems in the *caṅkam corpus* that portray this reality and pay glowing tributes to the 'greatness' of the victors. These poems might have had an immediacy of appeal to the contemporary society and to those of the succeeding ages that found themselves in similar environments. But they by no means could claim a universality of appeal, for there are ages which are intrinsically peace-loving. However, this classical poetry of the Tamils has achieved timelessness, *living* through a mighty span of more than 2000 years, primarily because of the rich humanitarianism that gleams through the veins of this poetry. As these poems reveal, a passion for war and a passion for loving-kindness went hand in hand. Kings are spoken of as being mighty in the realms of both war and liberality. But a study of the poems as a *oeuvre* shows that the stress on the goodness of man far outweighs the stress on physical prowess. Even in the poems wherein man is shown as more prone to animalistic urges and egocentric plays of mind, an inescapable strain of humanitarianism runs through. The poets try to temper their passion for destructiveness with mercy and compassion. Thus Kōvūr-kiḻār, a poet noted for his profound humaneness and persuasiveness, stops the ghastly spectacle of the elephant treading on Malayamāṉ's children at the behest of Killivaḷavaṉ by reawakening a sense of humanitarianism in the latter (*Puṟam.*46). Again the same poet saves the life of a fellow-poet Ilantattaṉ who has been charged with spying by Netunkilli, by bringing home to the latter the essentially humanitarianistic life and role of the poets (*Puṟam.*47). These are not isolated instances confined to any particular anthology but archetypal patterns in the ancient Tamil poetry.

A second manifestation of humanitarianism in it, depicted with a more subtle imaginative technique, is a felt regard and an intrinsic kindness and sympathy for the members of the non-human world. In fact no major literary tradition in the world is wanting in this respect. Kāḷidāsa's classic *Sākuntalam* represents a world in which there is an undifferentiated oneness of human and non-human lives. Sākuntalā, the heroine, is so much attached to a female deer that it is like her child. She drinks water only after watering the plants in her place. When these plants come to blossom it is an occasion for festivity to her. She bids farewell to a jasmine creeper which is her 'sister'. In the Englsih tradition, the love and concern for the creatures lower than ourselves is seen moving at a higher plane. Shakespeare showers his all-embracing regard and kindness on the birds, beasts and flowers. His 'Marina' gives expression to her tenderness towards the lower creation

> I never kill'd a mouse, nor hurt a fly
> I trod upon a worm against my will,
> But I wept for it (*Pericles* IV.78—80)

The feeling of ***Titus Andronicus*** (III.54-60) for the non-human world is more intense. He bursts out when Marcus kills a fly:

> Out on thee, murderer! thou kill'st my heart
> ..how if that fly had a father and mother?

Shakespeare goes further in his *Hamlet* (V.2 230—1) where the protagonist finds that "There's special providence in the fall of the sparrow" His humanitarianism is so intense and pervasive that it at times assumes cosmic dimension

> For naught so vile that on the earth doth live
> But to the earth some special good doth give (*Romeo and Juliet* II·3·15—18)

And in William Blake, it is equally intense·

> A Robin Red –breast in a Cage
> Puts all Heaven in a Rage (Keynes 1975.118).

Such a manifestation of humanitarianism is more positive, more pristine and deep-rooted in the classical Tamil poetry While the *puram* poems treat of liberality as a cardinal tenet of human goodness, the *akam* poems embody in them an elemental sense of oneness of all creations. The *akam* bards demonstrate a competitive passion in portraying the lives of plants and animals with as much feeling and commitment as they do in the representation of the human emotions. They remain unique in conceiving a cosmic sense of living togetherness between man and the universe around, more importantly, they envision a hylozoistic relationship between the human and the non –human worlds As such, the humanitarianism of this poetry far extends love, regard, pity and tenderness of the humans towards the non –human beings

The *akam* poets invest the lower beings with the characteristic human traits that go into making humaneness. While in other literary traditions humanitarianism is an essentially *human* trait, the sympathy, understanding, concern and love of the human world towards the humans on the one hand and the lower creations such as birds and beasts on the other, the classical Tamil poetry is unique in finding this civilizing and ennobling trait in the lower beings themselves. Thus there is a male dove that fans its soft feathers over its female in order to protect it from the scorching heat of the sun, and a stag shades its loving companion in the arid tract by standing by its side. There is again a male elephant that seeks to quench the thirst of its mate first even though the water in the pond is too little, that too puddled by its young one (*Kalittokai* 11) Given the context that the hero, who has gone on his male purposive activity leaving his woman to languish in separation, will hasten his homeward journey with these spectacles of tenderness and concern acting as positive stimulants in him, these images reveal that the lives of the humans and the non –humans are juxtaposed and brought into a living harmony as regards their humanitarian concern. At the ontological level, such a juxtaposition helps the poem achieve an organic wholesomeness and integrity. There is a lizard in the wasteland making tender calls to its mate (*Kuruntokai* 18) There is the horrid spectacle of the vultures picking the eyes of the dead, bringing them home and feeding their young ones on them (*Akam* 31,193215) A male elephant in order to feed its hungry mate is peeling off the tender branches of *yam* tree (*Kuruntokai* 37) In another poem it is seen as providing protection to its mate from the possible attack of a tiger (*Kuruntokai* 16). A female kite gets exhausted and hungry after laying eggs and its male goes in search of food for it (*Akam* 3) A stag helps its pregnant mate eat the *aruku* grass and sleep quietly on the bank of a brook (*Akam*. 34).

All these instances constitute one layer of the humanitarian aspect in the animal kingdom. There is another, more com pellingly realized dimension: a felt sympathy and compassion extended by the members of the lower realm towards their fellow beings who become the victims of either the human unfeelingness or the cruelty of their own world. It is a supreme kind of art as *utile*, for, in such portrayals the poets seek to make a "criticism of life" by bringing in examples from what is generally considered beings lower than ourselves. There is a crane which on hearing the cries of pain of a beetle, rushes to the spot and releases it from a crab (*Naṟṟiṇai* 35). A *ceṉṉāy* (a reddish species of wild dog) refrains from attacking a female deer that goes with its young one by its side (*Ainkuṟunūṟu* 354). Again, it keeps off a young pig that it happens to encounter (*Ainkuṟunūṟu* 397). There is yet another, still more convincingly realized trait of humanitarianism in the animal world. A female deer with its mate having been killed by the hunters denies itself food and suffers in solitude (*Akam* 371). There is the pathetic picture of a female elephant grieving with its young one when its loving male is killed by a tiger(*Naṟṟiṇai* 473). A male crane gets caught in the net spread by the boys of fishermen and its female abandons its food and makes pathetic cries with its young ones from a palmyra tree (*akam* 290). These sights are intended to be a lesson and a rebuke to the *akam*hero who goes into the world of men to seek to satisfy his purposive self, leaving his lady in emotional solitude and starvation. As such, their immediate purpose is to inculcate a sense of sympathy and love in the heart of the hero. But no poem insofar as it is a universal human document can remain fettered to the temporality of a given theme. The greatness of a work of art depends upon its ability to transcend the exigencies of its social milieu and thematic barriers and to achieve a universality of appeal and perspective The ancient Tamil poems do have this quality and they look for beyond their time and space. Hence the meanings of the portrayals such as these must sought in the psychic constitution of the universal man. Such compositions rooted in the elemental goodness of man as they are, could not have come from the minds that were wanting in universal sympathy and love. These are unmistakable pointers to a poetic brotherhood committed to finding the earth more meaningful for human aswell as non-human existence. That humanitarianism, the central thematic concern of these poems, is sought to be 'propagated' through love and heroism, the cardinal human passions, could be seen as a psychologically valid and sound means to get them across the generality of men.

For love and power lie at the root of all human actions. That these passions have provided the thematic nucleus to a vast majority of poems in any language, that, historically speaking, great empires are made and unmade both as a cause and a result of them, speak of their primal importance. Swāmi Vivekānanda is right when he says: "Love opens the most impossible gates. Love is the key to all secrets of the universe". And Tiruvaḷḷuvar, one of the outstanding imaginative and ethical geniuses in Tamil puts it succinctly: " Is there anything with which to fasten love?". And any serious message to mankind conveyed through this most powerful vehicle, love, and through its blood-partner, power, not only sticks on but achieves a wholesome effect. Thus, the humanitarianism of the ancient Tamil

poetry reaches into the reader inescapably, compellingly

One more consideration The ancient Tamil literature could, in a large measure, be an aesthetic recreation and relieving of the life of the contemporary people The "unacknowledge legislators" of the age found in the medium of literature not only a vehicle for the externalization of their inexhaustible poetic energy, but also a living record of the life lived That they have not left behind any historical records of the times, worth the name, could by no means be taken as indicative of the lack of historical sense on the part of the *cankam* Tamil mind On the other hand, as they seemed to have conceived, the truth of history and the truth of literature were not merely co-existent but coalescent. The historical scholarship and the faculties of imaginative writing in these people went hand in hand As such they did not consider it necessary to leave for posterity two kinds of records of their times historical and literary The literature of the age is verily a blend of both The verse in *Tolkāppiyam (Akattinai 56)* an outstanding work on Tamil grammar and poetics, that "Nāṭaka Valakkinum Ulakiyal Vaḻakkinum Pāṭal Cāṉra Pulaneṟi Vaḻakkam" (The literary conventions are rooted in both dramatic and the worldly conventions) is as unmistakable pointer to the kind of conception of literature in those days Such a conception implies that the wordly realities and the artistic realities could not be distinct entities but the two sides of the same coin By bringing about a fusion of these two realities in art, they have achieved an authenticity and I wholesomeness in their creative efforts As such, a study of this literature is largely a study of the culture and civilization of the age. Hence the strain of humanitarianism that permeates the thematic organization of the classical Tamil Poetry might be taken as having its roots in the life of the society at large.

Ours is an age of painful social and economic realities. There are disturbingly great inequalities among people with the inevitable consequence that there are the oppressor and the oppressed. There are "money-compulsions" and "money madness" entailing a class of people called the poor and the down-trodden asking for our understanding and sympathy There are amongst us the fallen and the disgraced, the mentally warped and the diseased, the exploited and the criminals who, when left uncared, will bring in a hell on this earth. There are massive spectacles of misery and hatred, indifference and intolerance. All this cries for a healing touch, a spiritual amelioration, which no law, no scientific miracle can provide. The ultimate panacea lies in an all-embracing catholicity of sympathy, understanding, tolerance, com passion, love and regard, all of which go into the edifying concept of humanitarianism The classical Tamil Literature which is built on the rock foundation of this human principle has a message of compelling relevance to the present society

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Tamil Civilization
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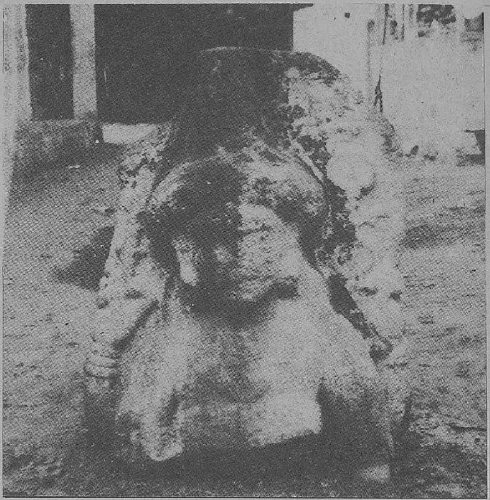
A UNIQUE PALLAVA SCULPTURE FROM THAÑJĀVŪR

D. Dayalan

A recent accidental discovery of two fragmentary inscriptions, assignable to the Pallava period on palaeographical basis, at Nṛsiṁha Perumāḷ temple (Tañjai Māmaṇi Kōvil?) at Karandai, proves, the Pallava sway over the Thañjāvūr area.[1] Not far away from this temple, but on the north eastern side of Thañjāvūr, is a small temple supposed to be the Niṣumbhāsudani Temple (Vaḍa Bhadra Kāḷi) built by Vijayālaya. On the eastern side of the temple there is a bas-relief of Kaumārī, the feminine counterpart of Kumāra, found embedded in the floor. Only the bust portion is visible above ground. Kaumārī is one among the Saptamātṛkas and this sculpture can be dated unmistakably to the early Pallava period on iconographic ground.

As a benign mother full of compassion and with love-pouring eyes, Kaumāri is a unique creation exhibiting the artistic and spiritual conception of the Pallava sculptors (fig). The figure under consideration has four hands. The *śakti*, the embodiment of the *icca, kriya* and *ñāna, śaktis*, is in the upper right arm. The *vajra*, the two headed *śūla* that suggests the firm combination of Śiva and Pārvatī, is in the upper left arm. The lower right arm is in the *abhaya* pose showing her loving protection to the universe. The pose of the lower left arm is not clear since it is covered by earth. The huge *patrakuṇḍalas* almost touching the shoulders, recalling the feature of the early Pallava sculptures elsewhere, are shown adorning her ears. She wears a conical *makuṭa* with the thick rounded



śiro-mālā surrounding the base without any pinching at the centre, a characteristic feature of the pre-Rājasiṁha period. This form is also noticed in the crowns of the baby Skanda of the Somāskanda group and Skanda-Gurumūrti sculpture of the Dharmarāja Ratha (Srinivasan: 64), evidently of pre-Rajasimha period (Sironmoney :138-50). Similar type of *makuṭas* in the sculptures of Rājasiṁha period has a pinch in the centre. Cock is also shown on her left side, which indicates the cock banner of her male counterpart Kumāra, who is popularly

referred to as "*Cēvar Kodiyōn*" in Tamil Literature

The elongated face with well-marked eyebrows and nose, flat double chin, thick lips, long earlobes almost touching the shoulders and having huge *patra-kuṇḍalas* - all demonstrate the unmistakable early Pallava authorship of this sculpture.

The story of the Saptamātṛkas is well attested to in the *āgamas* and the *purāṇas*. The *Varāha Purāṇa* states that to prevent the blood spilling on the earth from the body of *Andhakāsura*, Śiva created a *śakti* called Yogeśvari. In the same way the other gods Brahma, Maheśwara, Viṣṇu, Kumāra, Varāha, Indra and Yama also sent respectively their *śaktis* namely Brahmī, Maheśwarī, *Vaiṣnavī*, Kaumārī, Varāhī, Indrāṇī and Cāmuṇḍī to serve the same purpose

Though we have the earliest literary reference to the Saptamātṛkas in association with Durgā, in the *Cilappatikāram*, an epic whose date may be assigned to the pre-Pallava times, the sculptural represenatation of them is found for the first time only in the Kailāsnātha temple at Kāñchi built by Rājasiṁha (A.D.700-730). These are totally absent in the pre-Rājashiṁha cave temples and monoliths. But soon after their introduction during the Rājashiṁha period, these sculptures occupy a prominent position in the sculptural art tradition of the Pallavas. The cult of Saptamātṛkas is noticed at various places during the time of Rājasiṁha and the subsequent period.

A separate temple dedicated to the Saptamātṛka is noticed-at Ālampākkam. (Lālguḍi Taluk of Tiruchi Dt.), (Minakshi 1977:220-21) datable to the reign of Dantivarman and also at Vēlachēri near Saidāpēt in Chengleput dt. During the period, the contemporary Muttaraiya feudatories scooped out the cave temple for Śiva at Tirugokarnam and in Malaiyadippaṭṭi both in the Pudukkōṭṭai District with the cult of Saptamātṛka. (Srinivasan 24.6) The Saptamātṛka panel housed in the small *Maṇḍapa* within the temple complex of the Tyāgarāja Swāmi temple at Tiruvārūr and a stone slab having the depiction of the Aṣṭamātṛkas flanking equally on both sides of Īśvara are assigned to the Pallava period (Rajagopal 1978.178-9) on their stylistic basis. There is in the Archaeological Survey of India Office at Māmallapuram a fragmentary panel of Saptamātrka group showing Vaiṣnavī and Vārahi probably brought from the Shore temple datable to Rājasiṁha period (Nagasamy: 155)

Several other excellent late Pallava examples of this group are found in Vīrattaneśwara temple at Tiruttaṇi (Chengleputṭ Dist.) assigned to Pallava Aparājitā and at Satyamangalam, now placed in the Madras Government Museum (Sivaramamurti 71-4) Uttarmērūr village founded during the time of Nandivarman Pallavamalla has a temple dedicated to this group (Nagasamy 167-9)

All the above mentioned Saptamātrka sculptures belong to the Rājasiṁha and post-Rājasiṁha periods. But at the same time, pre-Rājasiṁha sculptures of this kind are not totally absent.

The remarkable Cāmuṇḍī sculpture found in Māmallapuram amidst a group of Saptamātṛkas and the Saptamātrī image at Kunrattūr (Chengleputṭ Dist) recently brought to light by the state Archeology Department (Kalveṭṭu IV·30) are striking

examples of the pre-Rājasiṁha period. These finds highlight the existence of the art tradition of making the Saptamātṛka sculpture even before Rājasimha period. The unique Kaumari from Thanjavur, also of pre-Rajasimha period, adds one more evidence to the argument.

FOOT NOTES

1 Found during the exploration undertaken by the Department of Epigraphy, Tamil University, Thanjavur.

2. *Kūrma Purāṇa, Varāha Purāṇa, Suprabhedāgama* etc.,

3. *aṟuvarkkiḷaiya naṅkai (Madurai-kkāṇḍam, Vaḷakkuṟai-kātai,* 11.37-40.)

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Tamil Civilization
Vol 2 No 2

SOME ASPECTS OF SOCIAL LIFE AMONG THE KAḶḶARS OF WESTERN THAÑJĀVŪR DISTRICT IN TAMIL NADU*

A. Subramanian

Area of Interest:

A sociological study of a pocket-Settlement of *Kaḷḷars*, occupying a group of eighteen villages in the Western part of the Thañjāvūr District is attempted in the present paper The eighteen *Paṭṭis* 'villages' are spatially distributed over an area of about thirty kilometres and located to the north of Būdalūr Railway Station (on the Villupuram-Tiruchirāpalli main line of the Southern Railway) on the road connecting Būdalūr with Seṅgipatti and Thūvākudi on the Thañjāvūr-Thiruchirāppalli national highway.

The villages are dominated by the *Kaḷḷars* of the original stock. The area is divided into three *Nāḍus* each dominated by a particular group. The hierarchical arrangement is somewhat rigid. Seṅgipaṭṭi is the headquarters for the whole area with a supreme *Kāriyakkāraṉ*.

Basic statistical data of those *Paṭṭis* are tabulated below:

BASIC STATISTICS[1]

Groups nadu capital

I. Mērkondār-Koṟkai-Seṅgipaṭṭi (8 Kms. north of Būdalūr).

patti

1. Chiṉṉa muthāndi Patti—N.A.
2. Kariāpatti—N.A.
3. Kōyilpathu—1846
4. Kūṉampatti—212
5. Pāliyapatti—1650
6. Sāṉūrapaṭṭi—1228
7. Seṅgipaṭṭi—3099

II. Kaṇḍiyar—Kīḻa-Thūvākuḍi—Muthuvīra kaṇḍiyaṉ paṭṭi (4 Kms.north of Būdalūr).

1. Āvārampaṭṭi—1229
2. Maṇiyēripaṭṭi—1472
3. Muthuvīra kaṇḍiyaṉ paṭṭi—829
4. Nandavaṉapaṭṭi—1605
5. Punganūr—1103
6. Sādaiyaṉpatti—defunct
7. Vēlpaṭṭi—N.A

III. Mādurār—Vīramarasampēttai—Vīra marasampēttai (3Kms.North of Būdalūr)

1. Kāraiyanpaṭṭi—N.A.
2. Mādūraṉ Pudukkōṭṭai—N.A.
3. Pudupatti—N.A.
4. Vīramarasam pēttai—660

**Source:* Block Development Office at Būdalūr.
Non-Kallar population is also included in this enumeration.
N.A. Not Available.

These villages were chosen not solely because of the *Kaḷḷar* population. In fact more than sixty percent of the people at Vīramarasampēṭṭai (S.No.III. 4 of Table—I) are Harijans. The basic criterion was that *Kaḷḷars* dominate all strata of society in these *paṭṭis*.

To study the social life of this region the following methodology was evolved.

Methodology

A preliminary inquiry about the *Kaḷḷars* of the Seṅgipatti region revealed that they have an interesting set of titles,[2] they have a unique system of local administration for matters concerning the group and that they attach greatest importance and reverence to the Mutumāriammaṉ temple at Valambai near Pāliyapaṭṭi *(supra.* Table 1:5*)*.[3]

Hence a field-survey was conducted to ascertain the basics of their Kinship and Polity. This was done in two stages: first, preliminary acquaintances and then actual visits to all the villages.

Before presenting the results of the Field Survey let us account for the actual settlement of Kaḷḷars in Seṅgipaṭṭi region.

Legendary History

Traditions accounting for the emergence of *Kaḷḷars* to the dominating position in our area of interest make an interesting reading

Thus when the Cōḻas were ruling from Pūmpuhār, the region around Vaidhīśvaraṉkōyil (near Māyūram in Thañjāvūr district) was under the control of one Kodumbālūr Araiyaṉ. Two brothers by name Ādi Tailappar and Ādi Vaidyalingar (Vaidyanāthar according to some) were serving as advisers to the Chief

These two brothers retired to the Seṅgipatti region and settled at Āvārampaṭṭi (*supra.* Table 2:1). While sending out their cattle for grazing they found that those sent to Valambaikuḍi grew healthier. They were basically rearers of cattle and hence chose to migrate to Valambai.

The temple of Sri Mutumāriammaṉ was consecrated by them. However the preference in worship in that temple had to be fixed in the following order of merit.

The temple-site at Valambai belonged to the Rāyamuṇḍār family while the ownership of the entire village rested with the Paṭṭāḷar.

Hence those two families got the first and second preferences respectively in worship at the Valambai temple.

Then came the descendants of the brothers cited above. Ādi Tailappar had a daughter who was given in marriage to a Mēṟkoṇḍār youth. Ādi Vaidyaliṅgar had three sons and two daughters. His sons-in-law were chosen respectively from the Kaṇḍiyār and the Madurar families. Those three sons-in-law got the successive rights in worship at the Valambai temple after the Paṭtlar family.

This tradition actually gains concurrence from the present day Kaḷḷars. We see that descendants of the sons-in-law of Ādi brothers occupy fourteen of the eighteen kaḷḷar villages in Seṅgipaṭṭi region. The remaining four are not quite "pure" in their *Kaḷḷar* content and are segregated as the *Nālu-Paṭṭi.*[4].

Having got a logical account on the original arrival of *Kaḷḷars* in the villages under analysis, let us now revert back to methodology.

Our aim was to collect data from knowledgeable *Kallars*. So a list of about fifty *Kaḷḷars* from the 18 *paṭṭis* was compiled. Every person is prominent socially, culturally or politically.[5]

Genealogical trees were drawn for each person. Some conditions were

followed while collecting data on Kinship (Marriage-Patterns).

Data were collected from the paternal grandfather of the person. Name of the place and title of the family from which girls were taken in or given out in marriage were recorded.[6] At times men from outside married girls of Seṅgipaṭṭi region and settled with the family of their in-laws. When a man has more than one living wife only child-bearing girls/women were taken into consideration.

Results of that field-work are summed up in the following Table:

I. Number of Families Interviewed . .
A22 B17 C10 — 49

II. Title wise break-up . .
Mēṟkoṇḍār 14, Koḍumbūrār 13, Kaṇḍiyar 10, Madurar 7, and one each in Kastūriyar, Katra-veṟṟiyār, Pappaliyar, Cōḻangadēvar and Villavarāyar.

III. Number of Individuals covered:

Nadu	Males	Females	Total
Koṟkai Nādu	165	102	267
Kīḻa-Thūvākuḍi Nāḍu	140	76	216
Vīramarasam-Pēṭṭai Nāḍu	57	39	96
	362	217	579

IV. Titles Preferred: A57, B42, C26. Totally 69 titles were revealed.

V. Places Preferred: A127, B74, C48. Totally 144 places were covered.

Notes: A, B and C stand respectively for the Mēṟkoṇḍār, the Kaṇḍiyār and the Mādurār groups. In the case of Titles and places of preference many were repetitive.

The statistical data enumerated above and personal observations made during the fieldwork to the Seṅgipaṭṭi region have enabled us to discuss some aspects of the ***kaḷḷar*** social life.

Social Life

The area of interest, perched as it is on the northern-most extremity of the Vallam uplands bordering the Pudukōṭṭai District on the south and the Tiruchirāpaḷḷi District on the east, cannot strictly qualify itself to be in Thañjāvūr District well-known for the Kāvēri river system.

The physical terrain is somewhat rugged and made up of lose lateritic soil. Annual rainfall is at times below normal. Temperature variations are also quite undependable.

Most of the ***Kaḷḷars*** are practising agriculturists with great leaning for cash-crops like ground-nut, cotton, pulses etc. They are calm, brave and disciplined. However once provoked the ***Kaḷḷars*** would settle the score with remarkable ingenuity, speed and tactics.

Kaḷḷars of the Seṅgipaṭṭi region consider themselves to be 10.5 grade ***mārru*** 'purity' and superior to those in the north (in the western Thañjāvūr district itself).

Demographic arrangement of the 18 villages is interesting. The motorway between Būdalūr and Seṅgipaṭṭi passes through most of the ***Paṭṭis*** and all of them, barring Māduraṉ Pudukōṭṭai, are located

towards the east. Though the *Pattis* are independent administrative units, they consist, physically, of a street or two. For instance, when we enquired about the exact location of Sadaiyanpatti (*supra.* Table2:6). We were simply shown a man-made mound to the north-east of Āvārampatti. Further, all the *Pattis* are not fully occupied by the *Kallars*.

Considering the polity of the *Kallars* in general, every individual is subject to supervision by the Kāriyakārar of the *Patti*. His presence at the periodic meetings of the community assembly is essential and compulsory too. However, in practice he can authorise the Kāriyakārar to represent him; in that case, he is bound to accept the decisions taken and strictures clamped on his *Patti* by the supreme Kāriyakārar.

Fixed procedures are followed to convene the community assembly. The group which feels the necessity for such a meeting should request the Sengipatti Kāriyakārar to arrange the same by giving a notice of at least a week. Invitations for such meetings are given only orally. Most of the meetings are ordered only to discuss matters relating to the *Kallar* temples.

However there were some occasions when it had to be convened for other matters too. Thus in 1953 there was a dispute over the Bull Fight between the *Kallars* of Kīla Thūvākudi Nādu and Ērimangala Nādu.

Then, some decades ago the wife of the grandson of Ādi Vaidyalingam had her sari stamped by the Toll authorities at Tondārampadugai (infra). She stayed with her parents. The community assembly was urgently convened and all the *Kallars* invaded the enemy fort and drove the *Kallars* of Kōttaimēdu to the north of Būdalūr.

The venue of such meetings is the Valambai temple or the big mango-grove to the west of Sengipatti. We watched the proceedings of some such meetings. As soon as all the members have taken their seats the head Kāriyakārar calls out the name of each *Patti* in the hierarchical order, and representatives from each *Patti* confirm their presence. Then he mentions the purpose of convening that particular meeting. Unless called by him nobody should interrupt the head Kāriyakārar. Opinions and comments are asked from all the three groups. When he is satisfied that reasonable opportunities had been given to a cross section of *Kallars*, he gives his final decision on the matter and calls off the meeting. He alone is empowered to enter into correspondence or personal contact with any agency, official or otherwise on behalf of the entire community.

The Kāriyakārars of some *Pattis* have certain privileges. The head of Maniyēripatti has divided the *Kallars* of the same family into three sub-groups *(Valaivus)* namely North, East and South. The Kāriyakārar of Āvārampatti enjoyed two acres of land at Vendaiyampatti in Ērimangala-Nādu. It was given to him as *Vetrilaipākku-Kāni* and called Kodumbūrān-Talai. On the highest social status of this Kāriyakārar there is a proverb that one who sits on the bed-spread of Kūlaiyan Kodumbūrār, father of Ādi Vaidyalingam, become a head man *(Ambalakāran)*.

Status of Women

The chief deity of the *Kallars* of this region, as we know, is MuttuMāriamman. *Kallars* of the three groups are in fact the decendants of the first three grand-daughters of Kūlaiyan Kodumbūrār cited

above. From historical sources too it is apparent that their marriages into ruling families have enhanced the prestige, social status and economic conditions of the entire *Kallar* community.

Our field-work clearly reveals that girls have a say in deciding the marriage-pattern and in turn kinship among *kallars*. Instances are not wanting when their husbands become members of the *kallar* *community in this region in the real sense.*

Even if they are married outside Sengipatti region, the girls manage to send a daughter-in-law back into Sengipatti fold. This is done apparently to maintain equilibrium. Surprisingly, our field work did not reveal even a single *kallar* girl falling in love with men of other communities. However, literate girls are not numerous and arranged marriages are still the order of the day.

Marriage Patterns

As indicated earlier, data were collected on marriage patterns from the paternal grandfather of the person. We had a Christian convert in only one case. Again only one son of a person chose to elope with a non-*Kallar* girl. We have to treat them as rarities.

The accepted general marriage-pattern is to go in for places and families that are reputed and dependable.

The following tabulations describe the titles with which families of persons had matrimonial contacts and their places of origin. Statistical analysis of these is self-explanatory.

Note:- The List-alphabetically arranged and spelt as they are pronounced by the *Kallars*- is based on information gathered from the 49 families enumerated above.

Abbreviations used are:

A—The Mērkondār Group,
B—The Kandiyar Group,
C—The Mādurār Group,
M—Males,
F—Females

Numbers in paranthesis at the end of each entry refers to the Serial Numbers in the List of *Kallar* Titles given by Nāttār.
New Titles are marked with asterisks.

1. Angarār (1): A, B, & C; M & F.
2. Ārampūndār (24): A; M.
3. Ganganāttār (60): B;M.
4. Gōpālar (124): A; M.
5. Jayankondapiriyar*: A;M.
6. Kādavarāyar (91): A & B; M&F.
7. Kalattilvenrār (79):A, B, & C; M & F.
8. Kandiyar (68): A, B, & C; M & F.
9. Kāngēyar (89): A & B; M & F.
10. Karamundār (71): B:M.
11. Kastūriyār (88): A:M.
12. Kataveṭiyār (65): A, B & C; M & F.
13. Kodumburār (116): A, B & C; M & F.
14. Kongaraiyar (114): A & B; M & F.
15. Koplingar*: A; M.
16. Kottappirār (118): A, B & C; M & F.
17. Kūlākkiyār (111): A,B & C; M & F.
18. Mādurār (284): A, B & C; M & F.
19. Malavarāyar (279): A & B; M & F
20. Mangalār (270): A & B; M & F.
21. Māvēliyār (291): A & C; M.
22. Mayilāndar (276): C; M.
23. Menakkēdar (306): B; M & F.
24. Mēnāttaraiyar (308): A & B; M & F.
25. Mērkondār (307): A, B & C; M & F.

26. Mudalıyār (301): B; M.
27. Mūvaraiyar (304): A & B, M & F.
28. Nāıḍāḻvār (207): A; F.
29. Narangıyār (204): B & C; M & F.
30. Nāṭṭār (s.a.207?): A, B & C; M & F.
31. Nāṭṭarasar (208): A, B & C; M & F.
32. Nāvıḷangıyār (212): A; M.
33. Nāyakkar (209): A, M.
34. Ōsıyār (54): A;M.
35 Pallavarāyar (229): A & B; M & F.
36. Pālunḍār (240): A; M.
37 Pambāḍıyār (226): C,M
38. Pānḍurār (236); A; F.
39 Panımunḍār*: A;M.
40. Pāppureddıyār (239): A, B & C; M & F.
41. Pīlirāyar (248): A & B; M & F.
42. Rāngıpıriyar*: B; M & F.
43. Rāngıyar*: A & B; M.
44. Rāyamunḍār*:B; M.
45. Saḍaıyar (138): A, B & C; M & F.
46. Sānıyar (137): A & B; M & F.
47. Sennānḍār (159): A & C; M & F.
48. Sērvaı (163). A & C; M & F.
49. Sēthurār (161): A, B & C; M & F.
50. Sōḻadaraıyar (177): A; M & F.
51. Sōḻagar (173): A,B & C; M & F
52. Sōḻangadēvar (174): A & B; M & F
53. Sūḷaiyār*: A;M.
54. Sunḍaiyār (149): A & B; M & F
55. Tenkonḍār (193): A & B; M & F
56. Tennānḍār*: B;F.
57. Ṭettuvānḍār (192): A; M & F.
58. Tonḍaımār (199) A & B; F.
59. Tirānıyar (189): A & ; M.
60. Ulangāttār (42): A & C; M & F.
61. Vālaimuḷungıyar* : A; F.
62. Vaḷambar (319): B;M.
63. Vallattarasar (315): A & B; M.
64. Vānattaraiyar (324): A & C; M & F.
65. Vanniyar (321): A; M & F.
66. Villavarāyar (336): A & C; M & F
67. Virutuḷār (335): A,B & C; M & F
68. Vīsānḍār (338): A & C: M & F.
69. Viśvarāyar (332): A ; M.

Analysis

Group A: Male only: S.Nos. 2,4,5,11,15,32, to 34,36,39,53 and 69.
Female only: S.Nos. 28, 38 and 61.
Male and Female: S.Nos. 50, 57 and 65.

Group B: Male only: S.Nos. 3,10,26,44 and 62.
Female only: s.No.56.
Male and Female: S.No.23 and 42.

Group C : Male only: S.Nos 22 and 37.

Groups A & B: Male only: S.Nos. 43, 59 and 63
Female only: S.No.58.
Male and Female: S.Nos.6,9, 14,19,20,27,35,41,46,52,54 and 55.

Groups B & C: Male & Female: S.No. 29.

Groups A & C: Male only: S.No. 21.
Male and Female: S.Nos.47, 48,60,64,66, and 68.

Kaḷḷars of all the three Groups A, B & C — Males and Females — have kinship relationships with the folliwng titles; Angarār, Kaḷattilvenrār, Kanḍiyar, Kattavettiyār, Koḍumburār, Kottappirār, Kūḷākkiyār, Mādurār, Mēnāṭṭaraiyar, Mērkonḍār, Nāṭṭār, Nāṭṭaracar, Pāppureḍḍıyār, Sāḍaıyar, Sēthūrār, Sōḻagar and Vırutuḷār.

GROUPS	Males	Females	Males & Females	Total
A Group	12	3	3	18
B Group	5	1	2	8
C Group	2	--	--	2
A & B Groups	3	1	12	16
B & C Groups	--	--	1	1
A & C Groups	1	--	6	7
A,B & C Groups	--	--	17	17
	23	5	41	69

Places Referred

Note: The List is alphabetically arranged. Names of Places with which the *Kallars* of the area of interest are given below. Exact locations are given if available.

Abbreviations used are:

A—The Mērkondār Group,
B—The Kandiyar Group,
C—The Mādurār Group,
M—Males; F—Females.

1. Accanpēttai: A, B & C; M & F. 8 Kms. South of Sengipatti.
2. Ādanakōttai: A;M. InPudukōttaiDt.
3. Adañjūr: A;M. Near Ilangādu (S.No.26 below).
4. Ādittamangalam: A;M. North of Valangaimān.
5. Āgarapēttai A & B; M & F. 5 Kms. west of Tirukāttupalli on the southern bank of Kāvēri.
6. Aimbadumēlnagaram: B;F. Near Varagūr (S.No. 142 below).
7. Ālakkudi: A & C; M & F. 10 Kms. west of Tirukāttupalli.
8. Allūr: A;M. Near Varagūr (S.No. 142 below)
9. Ammāpēttai: B; F. 12 Kms East of Thañjāvūr town.
10. Anbil: A;M. 20 Kms. North-East of Tiruchi town on the northern bank of Kollidam.
11. Āngaraipatti: A; F. Near Anbil (S.No.10 above).
12. Āraiyanpatti: A; F. 5 Kms. South of Būdalūr.
13. Āramundānpatti: A & C; M & F. 5 Kms. East of Kaniyapatti.
14. Āravampatti: B; F. Near Gandharvakōttai (Pudukōttai Dt.)
15. Ārkādu: A & B & C; M & F., 2 Kms. south of Ilangādu (S.No.26 below)
16. Avalivanallūr: A; M 5 Kms. north of Ammāpēttai (S.No. 9 above).
17. Āvārampatti: A, B & C ; M & F. Type site.
18. Bālasamudram: A; F., 10 Kms. S.W. of Pālani (Madurai Dt.)
19. Bhikshandarkōyil: A; M. 6 Kms. north of Tiruchy town on the northern bank of Kollidam.
20. Bhīmanpatti: A & C; M & F West of Valambaikudi.
21. Bhūtarāyanallūr: C; F., 8 Kms. south of Tirukāttupalli (S.No. 133 below).
22. Būdagiri: A, B & C; M & F. 3Kms. east of Kuthur.
23. Būdalūr: A, B & C; M & F About 25 Kms. northwest od Tiruchi town.
24. Chinna Muttāndipatti: A ; M Type-site.

25. Chitrakudi. A & B; M & F. 5 Kms. west of Būdalūr.
26. Ilangādu: A & B; M & F. 4 Kms. west of Tirukāttupalli on the northern bank of Kāvēri.
(Padugai)
27. Kanchmangalam: B; M & F. 8 Kms. west of Tirukāttupalli on the southern bank of Kāvēri.

28. Kadaikkudi B; F. 3 Kms. south west of Sōlagampatti (R.S.)
29. Kadambakudi A, B & C; M & F. Near Nadukkāvēri (S. No.83 below)
30. Kalappāl: A; F. Near Mannārgudi.

31. Kalattilvenrārpatti: B; M. On the northern bank of Kollidam
32. Kalimodu: B; F. 4 Kms. west of Thañjāvūr town.
33 Kaliyapatti: A; M & F. Near Killukōttai (S. No.45 below)
34. Kallaperambūr: A;M & F. 8 Kms. West of Būdalūr.
35 Kallukūli: A & C; M. A suburb of Tiruchi town.

36. Kalrāyanpēttai: A; M & F. 3 Kms. South of Ālakkudi (R.S.)
37. Kāmadēvamangalam: B; M & F.,
38. Kambakadaiyūr: A; M. 7 Kms. South of Kumbhakōnam
39. Kangēyanpatti: B; M. Near Aiyanāvaram Railway Station. 3 Kms. east of Būdalūr.
40. Kannāmundāmpatti: A; M. 16 Kms. south of Pudukōttai.

41. Kāntalūr: A & B; M & F. 25 Kms. south of Tiruverambūr.
42. Karaiyāmpatti: B; M & F.
43. Kariyāpatti: A, B & C; M & F. Type-site.
44. Kiliyūr: B; M. 8 Kms. east of Grand Anicut on the southern bank of Vennār.

45. Killukōttai: A & B; M & F., 8 Kms. south of Kāntalūr (S.No.41 above)
46. Kōmakudi: A; F. Near Kūthūr.
47. Kōmāvaram: B; M. about 10 Kms. south of Sengipatti.
48. Koppampatti: A & B; M & F. 6 Kms. south of Killukōttai (S.No. 45 above)
49. Koradāchēri: A; F. About 30 Kms. south of Kumbhakōnam
50. Kottamangalam: B;M.
51. Kōyiladi: C; F. 5 Kms. west of Tirukāttupalli on the northern bank of Kāvēri.
52. Kōyilpathu: C; M. A part of Kāriyāpatti. S.No. 43 above.

53 Kūdanānal A, B & C; M & F. 2 Kms. south of Tirukāttupalli.
54. Kulichapattu: B; M. 2 Kms. south of Māriamman Temple in Thañjāvūr.
55. Kumbakudi: A; M & F. Near Thūvākudi (Tiruchy Dt.)
56. Kumbhakōnam: A; M. A Taluk-Head quarters in Thañjāvūr Dt.
57. Kūnāmpatti: A, B & C; M. Type-site.
58. Lakkidipatti: A; M. Near Pudukudi.

59. Madukkūr: A; M. 35 Kms. south-east of Thañjāvūr.
60. Maduran Pudukōttai. C; M. Type-site.
61. Mahārājapuram: C; M & F. 5 Kms. east of Tirukāttupalli on the northern bank of Kāvēri.
62. Malayapatti: A; M. south of Killukōttai.
63. Maniyēripatti: A; M & F. Type-site.
64. Mañjakōttai: A; M.
65. Mañjapatti: A; M & F. Near Vallam in Thañjvūr Dt.
66. Mansūrpatti: B; M. West of Thañjāvūr town on the northern bank of New Canal.
67. Mārkampatti: A; M & F. 10 Kms. west of Dindigul (Madurai Dt.)
68. Marudakudi: A, B & C; M & F. 3 Kms. south-east of Būdalūr.
69. Marudūr: A & B; M & F., Near Samayapuram (Tiruchy Dt.).
70. Māttūr: B; M. 6 Kms. south of Kandiyūr.

71. Mayımalēri: C, F Near Thañjāvūr town.
72. Mēla Pudukuḍı C; M. Part of Pudukuḍı
73 Mēlnattam: A; M. Near Paṭṭukōṭṭaı.
74 Mēṭṭupaṭṭı: A; M & F. On the northern bank of Koḷḷıdam near Aṉbıl
75 Mōṭṭupaṭṭı· A; F. s.a Muttupattı
76. Mudukuḷam· A & C, M & F East of Gandharvakōṭṭaı ın Pudukōṭṭaı Dt.
77. Muttampaṭṭı : B & C; M & F
78. Muttāṇḍıpaṭṭı · A, B & C, M & F.
79 Muttuvīrakaṇḍıyampattı A, B & C, M & F. Type-sıte
80 Mūvarkōṭṭaı. B, M. Near Vaḍuvūr.
81. Nāccıyār paṭṭı A & C; F. Immedıately south of Būdalūr (R S.)
82. Naḍukāvērı A & B; M & F. 8 Kms east of Tırukāṭṭupaḷḷı on the southern bank of Kāvērı.
83. Nāgattı: B; M. 4 Kms. west of Thañjāvūr town on the northern bank of Veṭṭār
84. Nallusērı· A; F. East of Ayyampēṭṭaı.
85 Nandavaṉapaṭṭı· A, B & C; M & F. Type-sıte.
86. Naraṅgıpaṭṭı· A; M.
87. Nattam: C; F. West of Vallam
88. Nāvalpaṭṭu: B; M Near Tıruchy Aerodrome.
89. Nāvalūr: A & C; F. Near Pudukkuḍı.
90. Neḍār: C; F. 10 Kms. east of Thañjāvūr town
91. Nēmam: C; M. 4 Kms west of Tırukāṭṭupaḷḷı on the southern bank of Kāvērı.
92. Ombathuvēlı: C; M & F. About a Km. east of Tırukāṭṭupaḷḷı on the southern bank of Kāvērı.
93. Orattūr. A & B; M & F 10 Kms. south-west of Tırukāṭṭupaḷḷı.
94. Pālıyapaṭṭı: A, B & C; M & F Type-sıte (S.No.I. 5 of Table-I).
95. Paṭṭukōṭṭaı: A; M. About 50 Kms. south-east of Thañjāvūr.
96. Pavaṇamaṅgalam· B; M & F. On the northern bank of Kāvērı.
97 Poṉmalaı B, F. A suburb of Tıruchy
98. Pūṇḍı· A & C; M & F. s.a. Tıruchenampūṇḍı below
99. Pudukuḍı· A & B; M & F. 8 Kms. west of Seṅgıpattı.
100 Pudupattı A, B & C; M & F. Type-sıte.
101 Pūlānattam: A, M. Near Thañjāvūr town on the east.
102. Puḷıchapattu. B & C, M & F. 3 Kms. south of Mārıammaṉ temple ın Thañjāvūr.
103 Puṉavayal· B; M. Near Tıruvaıyāṟu on the northern bank of Kāvērı.
104. Puṅgaṉūr: A & B, M & F Type-stıe
105. Raghunāthapuram A, F. In Pudukōṭṭaı Dt.
106. Ranganāthapuram C; M & F. Near Ilaṅgādu (S. No.26 above)
107. Rāyamunḍāmpaṭṭı: A; F. 6 Kms north of Pudukudı (S.No. 100 above)
108 Rāyantūr. A & C, M & F 5 Kms. south of Būdalūr.
109. Sadaıyaṉpaṭṭı. B, M Now ın ruıns near Āvāramapaṭṭı.
110 Sakkarasāmantam. B, F. 8 Kms. north of Thañjāvūr.
111. Sāṉūrapaṭṭı: B & C, M & F. Type sıte.
112. Sāttaṉūr A, B & C; M & F. 4 Kms. east of Kuthur on the northern bank Kāvērı.
113. Sembıyavaḷambaṉ C; M East of Kuṁbhakōṇam
114. Sendalaı: A & B; M & F 3 Kms east of Tırukāṭṭupaḷḷı on the southern bank of Kāvērı
115. Seṅgalūr· A; M. 5 Kms. south of Seṅgıpaṭṭı
116. Seṅgaraıyūr. A; M. 4 Kms. east of Aṉbıl on the northern bank of Koḷḷıdam
117 Seṅgıpaṭṭı. A, B & C; M & F. Regional Headquarters About 30 Kms. west of Tıruchı
118. Seṉṉāmpaṭṭı. B; M Near Kīraṉūr ın Pudukōṭṭaı Dt.
119. Seṭṭıpaṭṭı. A & B; M & F
120 Sītāpaṭṭı A ; M & F. Near Kīraṉūr ın Pudukōṭṭaı Dt

121. Sōlagampaṭṭi. A , M & F., Railway Station. 8 Kms East of Būdalūr.
122 Sōmakuḍi A, M s.a. Kōmakuḍi?
123 Sūriyūr. A & B; M & F 10 Kms south of Tiruverambūr (Tiruchi Dt).
124. Tattanūr: A , M & F. Near Lālguḍi (Tiruchi Dt))
125. Temmāvūr. B & C; M. Near Kīranūr (Pudukōṭṭai Dt)
126. Tennaṅguḍi: A, B & C; M & F Near Kallaperambūr (Pudukkōṭṭai Dt)
127. Tenperambūr: B & C, M & F. 5 Kms west of Kaniḍyūr.
128. Thūvākuḍi· A; M. 15 Kms east of Seṅgipaṭṭi.
129. Tinnakuḷam. B; M & F. 6 Kms. north-west of Ḍālmiyāpuram (Tiruchi Dt) on the northern bank of Koḷḷiḍam
130. Tiruchennāmpūṇḍi· B & C; M & F. 5 Kms. west of Tirukāṭṭupaḷḷi on the northern bank of Kāvēri.
131. Tiruchiḍaviḷandai· A, M & F Hamlet of Mahārājapuram (S No. 61 above).
132. Tiruchi A; M.
133. Tirukāṭṭupaḷḷi. A; M. 8 Kms north of Būdalūr R.S
134 Tirumaḷapāḍi. B; F. Near Anbil (S No. 10) on the northern bank of Koḷḷiḍam.
135 Tirupūnduruttı A & B, M 12 Kms. east of Tirukāṭṭupaḷḷi (S No. 133 above) on the southern bank of Kāvēri.
136 Tiruvēdikuḍi A & B; M & F 2 Kms east of Kaniḍyūr
137. Tūṇḍarāmpaḍugai· A & B; M North of Ayyanāvaram R.S (3 Kms. east of Būdalūr)
138. Ulagattāmpāḍi: A & C; M & F. Near Killukōṭṭai
139. Vaiyāpuripaṭṭi· B' M. West of Vēlupaṭṭi.
140. Vaḷattāmaṅgalam A & B, M 5 Kms West of Pāpanāsam.
141. Varagūr B & C; M Near Naḍukāvēri (S. No 83 above) on the southern bank of kāvēri.
142 Veḷḷāmperambūr. A & B; F. 4 Kms. south Varagūr (S No. 141 above)
143 Vinnamaṅgalam A & B, M & F 3 Kms south of Būdalūr on the northern bank of Veṇṇār

Analysis

A Group:— Male only·S.Nos 2 to 4, 8, 10, 16, 19, 24, 38, 40, 56, 58, 59, 62, 64, 73, 86, 95, 101, 115, 116, 122, 128, 132, and 133 (Total· 25)

Female only: S.Nos. 11, 12, 17, 18, 30, 46, 49, 75, 84, 105 and 107. (Total· 11)

Male & Female· S.Nos. 33, 34, 36, 55, 63, 65, 67, 74, 120, 121, 124, and 131. (Total: 12)

B Group:— Male only. S.Nos. 31, 39, 44, 47, 50, 54, 66, 70, 80, 83, 88, 103, 109, 118 & 139. (Total: 15)

Female only S.Nos. 6, 9, 14, 28, 32, 97, 110 & 134 (Total. 8)

Male & Female: S.Nos. 27, 37, 42, 96 and 129. (Total. 5)

C Group:— Male only: S.Nos. 52, 60, 72, 91 and 113. (Total·5)

Female only: S.Nos. 21, 51, 71, 87 and 90 (Total:5)

Male & Female: S.Nos. 61.92 and 106. (Total: 3).

A & B Groups:— Male only: S.Nos. 135, 137 and 140, (Total. 3).
Female only: S.Nos.. 142.
Male & Female: S.Nos. 5, 26, 41, 45, 48, 69, 82, 93, 99, 104, 114,

119, 123, 136 & 143.
(Total: 15)

B & C Groups: Male only: S.Nos. 125 and 141. (total: 2)
Female only: Nil
Male & Female: S.Nos. 77, 102, 111, 127 and 130 (Total· 5)

A & C Groups: Male only: S.No.35
Female only: S.Nos. 81 & 89. (Total: 2)
Male & Female: S.Nos. 7, 13, 20, 76, 98, 108 and 138. (Total: 7)

A, B & C Groups: Male only: S.No.57.
Female only: Nil
Male & Female: S. Nos. 1, 15, 22, 23, 25, 29, 43, 53, 68, 78, 79, 85, 94, 100, 112, 117 & 126. (Total: 17).

GROUP	MALES	FEMALES	MALES & FEMALES	TOTAL
A	25	11	12	48
B	15	8	5	28
C	5	5	3	13
A & B	3	1	15	19
B & C	2	---	5	7
A & C	1	2	7	10
A, B & C	1	--	17	18
	52	27	64	143

Religion

Kallars of the Sengipatti region are quite conscious of Suprahuman Powers and have systematic methods of worship for gods, goddesses and godlings of the Greater and the Little Tradition.

A typical instance comes from the Kaiyakārar family of Āvārampatti for which Sirankondāyi is the deity for the house, Bhagavati Amman for the *Patti*, Muttumāri for his ***Nādu***, Vidheśvaran for his group, apart from the attachment to the Valambai temple.

Totally there are five temples in the Sengipatti region for the ***Kallars***. They are:-
(i) Śrī Muthumāriamman temple at Valambai,
(ii) Śrī Uyyakondār temple at Kōyilpattu,
(iii) Śrī Ayyanār temple at Āvārampatti,
(iv) Śrī Nāchiyāramman temple at Būdalūr, and
(v) Śrī Kāmākṣī Amman temple at Sendalai.

Of these the temples at Āvārampatti, Būdalūr and Sendalai are looked after by the *Kallars* of mixed interests. Those at Kōyilpattu and Valambai are of notable interest to us.

The Uyyakondār temple at Kōyilpattu was in ruins till recently. In artistic grandeur it is a typical early Cōla edifice of exquisite workmanship. It attracted a sage who vowed to fast unto death unless and until renovation works were over. The Senior Śankarāchārya of Kāñchi Kāmakōti Pītha (paramāchārya) who has acknowledged the *Kallars* of this region with his *matha-mudrā* came to the rescue. With considerable financial help from that *matha* and equally encouraging co-operation from the native *Kallars*, the temple was re-consecrated in May 1979. *Kallar* tradition and discipline amalgamated with Vedic rites on this occasion

The Valambai Muttumāriamman temple cannot be dated earlier than A.D. 1700. The processional image made of *pañcalka* is predominating the pulse of the *Kallars*. The employees of this temple are drawn from Paliyapatti. the *archaka* however lives at Valambakudi As described earlier the legendary antiquity of *Kallars* starts with this temple.

The most important festival in this temple starts on the New Moon day of *Vaikāsi* (May-June) month and concludes with the temple-car procession on the succeeding Full Moon day. By tradition the total expenditure permitted for the festival is only Rs. 48.75p. per annum Descendants of Ādi Tailappar alone are entitled to collect this amount. *Kallars* of each *Nādu* contribute Rs. 15/- and the balance is contributed by residents of Pāliyapatti who host the festival.

Invitation to this festival is sent in the name of *Kallars* of Pāliyapatti to their brethren in all the 18 *Pattis*. It is significant to note that only one copy of the invitation is prepared and circulated among all the *Kallars* of the Sengipatti region.

There is a phrase in the invitation reading *vara-vida-vida-vidāppatta-attavanaikku-viparam*. Our informant told us that the phrase implies that the Kāri yakārar of each *patti* should receive the invitation with full customary honours, circulate it among the *Kallars* under his jurisdiction and return the copy to Pāliyapatti.

Attendance at this annual festival is compulsory for each *Kallar*. *Prasādams* are distributed to the *Kallars* only through the Kāriyakārar of each *Patti*.

An interesting ballad describes this annual festival, with great charm. Composed by one Nāgalingam and running to 175 lines of simple yet poetic Tamil, the ballad speaks of the *Nādu*, invocation, initiation of the festival, methods of providing offerings to the goddess, prayers, custom of circumambulation and the hierarchical order of giving offering to the goddess. Some knowledgeable *Kallars* informed us that till recently dance-dramas based on that ballad were enacted annually.

This annual festival has not been celebrated for the past few years as the *Kallars* have moved the Court of Law to decide the order of temple rights among various families. As such the matter is subjudice.

A Comparison

After collecting the statistical data and allied information from the area of interest, the present writer wanted to compare the social life of *Kallars* of Sengipatti region with that of *Kallars* of the reigion immediately towards the north, near Tirukāttupalli.

Luckily for him, an aged *Kallar* of Palamarnēri (a village about 2 Kms. west of Tirukāttupalli on the southern bank of Kāvēri) described the social life of northern *Kallars* in a nutshell.

Thus, in a *Kallar* family property goes in the male line. There is no child marriage; nor there is widow remarriage. Though girls have no share in hereditary properties, their parents are expected to provide their requirments throughout their life. Marriages are performed only in the bride's house and the maternal uncle plays a key role.

Their social status is so high that when they go to an outside village they must be received. with full honours even at the entrance to the village. On the other hand, they receive their guests, especially *Kaḷḷars* from an extra-territorial region, only at their thresholds. When a woman dies the first cloth to cover the body should come from her parents or uncle. These points can easily be compared with those described in previous pages.

Conclusion

The above discussion amply demonstrates the immense potentiality of studying a community in its pure form at the microlevel. *Kaḷḷars* of the Seṅgipaṭṭi region have a history to tell to the social scientist. Our attempt, it is hoped, will catalyse many serious students of Sociology to study them in the proper perspective.

FOOT NOTES

1. All statistical dara incorporated into this paper were collected for the *doctoral dissertation* on the "Kinship and Polity of the Kaḷḷars" of this region by Mr. Vinaitirthan Karuppaiyan, Lecturer in Anthropology, University of Madras. The thesis was commended for the Ph.D degree in 1980
2. For the origin, etymology and interpretation of some of these titles, see collected paper, read at the IX Seminar, of the All India University Tamil Teachers' Association, (Madurai, 1977) pp 479-84.
3. I have submitted a detailed paper on Kaḷḷar temples in the region at the XII Seminar of the A.I.U.T.T. , held in June 1980
4. This was the version given by Mr K.H. Durairasan Kodumburar of Āvārampaṭṭi.
5. Every person was a Village Assembly Chairman, a Kāriyakārar, a government officer or local convenor of a political party. Old women also helped us in completing some genealogies.
6. Once she goes outside the area of interest she is not taken cognisance of for our survey

VEDIC REVELATION AND ITS INTERPRETATION

G.V.Saroja

Śruti 'what is revealed' implies the revealer, the revealed and the person or persons to whom it is revealed. The *Veda* is a compilation of the revealed texts, revealed to the mystic sages. The very first revelation necessarily presupposes the primal cause, though one cannot deny the possibility of the revelation received by the sages from a being who was also created by the Supreme Creater. A precept passed over to a disciple by a mystic is also a revelation

This revelation, if we analyse, can be something very novel, an unexpected message which has to be decoded using the faculty of reason. There is always a possibility of misinterpreting this type of revelation—even to understand it, demands a level attained in the realm of mysticism. The validity of this interpretation or commentary depends only on the reliability of the commentator which also may be ascertained by another mystic or mystics

The difficulties in understanding the Vedic texts are caused by the wrong direction of approaching what is mysterious, from the 'what is not a mystery or that which is called the empirical level'. A person who has had a mystic experience will be able to appreciate the Vedic text, or the text in certain cases may lead to the realisation. This is the sole purpose of the *Veda*, the *śruti* 'what is heard'. Thus 'what is heard' can be utilised to validate or evaluate one's experience or it may guide one to reach that level of experience. We have to stress here that the *Vedas* deal only with the 'realm unknown' to the (metaphysically) ignorant man. Hence it is impossible and totally wrong to completely rely on the literal meaning of the Vedic text. The same difficulty has been encountered by Max Muller (1890:XI,iii) who writes about the *Vedic* hymns thus. "These hymns—originally popular songs, short prayers and sublime, but frequently childish, vulgar and obscure-were invested by the Brahman with the character of an inspired revelation, and made the basis of a complete system of dogmatic theology".

In the matter of the interpretation of the *Vedas*, it is wrong to ignore the tradition, Max Muller condemns Sāyana, whom he appreciates as 'rational', as being influenced by the theology of the dogmatic *Brāhmaṇas* and the etymological fictions of the *Niruktas*. Vedic tradition is known for its purity and strictly disciplined mode of passing over the tradition to the next generation. We cannot therefore accept Griffith's (1976:v,vi) declaration that "a conscientious European interpreter may understand the *Veda* far better and more correctly than Sāyana."

The *Vedas* do not yield to a chronological study. Though it is stated to be a compilation, one cannot ascertain as to which text belongs to an earlier period. In this sense, even to talk of evolution or development of thought or to stamp it as naturalism is absurd, once we are forced to accept the *Vedas* as a revelation.

Further, the terms ***polytheism, deism*** and ***henotheism*** used to interpret the Vedic hymns are also to be rejected. The type of revelation depends upon the context too. Depending upon a situation, a particular hymn is sung—the hymn is the outpouring of a sage.

Professor Wilson (1976:xiv) considers the *Vedic* hymns as primitive and the *Brāhmaṇas* as valuable illustrations of the application of these hymns and texts of the *saṁhitās*. If we consider these hymns as the primitive poets' creations, his view may be correct, but how far can we accept his declarations, if we accept his interpretation of the Vedic *ṛsi* as a holy or inspired author, has to be thought of Revelation definitely would depend upon the caliber of the receiver and the condition that causes it. Thus there is every possibility of the revelation getting clearer, wholesome and complex as and when the complexity and vagueness of the problematic situation arises or when there is a demand for knowing the truth in its entirety from the person who is to receive the revelation In this perspective, it is wrong to study an evolution or a development from the *samhitā* to the *Upaniṣads*. Definitely the hymns had to be revealed first before their application in the performance of the sacrificial rituals, or before the *upāsanas* or their inner meanings were revealed. Hence it is wrong to conclude that the *Brāhmaṇas* have utilised the hymns to their advantage or the Upaniṣadic sages, including Sāyana, have misinterpreted these hymns which are waiting for an Indologist to be interpreted correctly, as Max Muller asserts.

It is impossible to understand any text of the *Vedas* correctly and fully, unless a person is a mystic himself or he is highly influenced by the behaviour of a mystic who is a realised person. In the second case, faith on the foundation of the ***aptā vacana*** the words of a reliable person, takes its stronghold, inducing a person to tread the path shown, finally to validate the truth by self-realisation. We cannot call this 'conditioning' or 'brain washing' by the tradition. *Śruti* is just a window to the realm of the unknown, peeping through which alone one can reach the reality What is now perceived is just the basis, on which one has to experiment and investigate using reasoning as a tool to be thrown out at one stage, after finding out its uselessness at this juncture, finally attaining the intuitive, certain knowledge, by leading a moral and spiritual life. This intuitive knowledge or the mystic experience which is a mystery to those who are ignorant of it alone, was recorded and compiled to be called the *Vedas*, 'the book of knowledge

"Why a particular traditional commentator like Sāyana differs from another traditional commentator?" is a very good question, and the answer to this question is given by the contemporary mystic Śrī Rāmakrishṇa Pramahamsa, who received various kinds of revelations, (Saroja 1983). The intuitive experiences are the same, but a person has to come down from that level of consciousness to explain his experience using his intellect. Śrī Ramakrishṇa goes to the extent of declaring that the Buddha had the same intuitive realisations, but he differed from others in the course of interpreting his own experience ~~while~~ explaining in words that which cannot be explained by words and can only be experienced. If this is the case of one's own experience, we can understand why two commentators differ in interpreting the revelation which has to be explained with the help of the experience one had earlier. It is to be mentioned here that the transfer of the Vedic truths have been handed over to

the others in its pristine purity even to this day and hence also Sāyana's work cannot be ignored

It is not correct to argue that as there are no evidences of temples of the Vedic Period, temple and idol worship were the later additions to Hinduism, created by the priestly class. These ideas of development or new incorporation also falls flat when we argue that the nature of revelation and its time are being determined by the situation and necessity On the basis of this theory of development or evolution one cannot definitely deny the truth, efficacy, etc., of temple and idol worship, as they are proved to be valid methods of worshipping the creator God by the mystics and saints of India in general and South India in particular

To the remark, that the majority of the *Vedic* hymns praise only Agni and Indra, and not Viṣṇu or Śiva, it has to be pointed out that the origin of even those gods are to be traced in the *Veda* itself This investigation could clear out all the various theories like polytheism, henotheism, naturalism, etc.

In a similar tone, we have to refute the theories which state that Viṣṇu and Śiva are made famous by the later interpolations and commentaries; the fact that the Upaniṣadic concepts like ***Karma***, etc., and the other doctrines not being mentioned in the hymns; and these concepts, doctrines, etc., are the products of the later ***Brāhmaṇas*** which build dogmatically a theology by *commenting on these vedic hymns.*

When analysing the methodology of the *Upaniṣads*, one can find how the realised preceptor reveals to the aspirant, only the quantum of truth that could be received by his intellect and by his moral and spiritual strength. In the anecdote of Indira and Virocana,Indra was slowly and steadily led to the ultimate truth as he was not satisfied with any other answers that fell short of it. The preceptor induces him to ponder over the reply he gave and guide him further, when he comes back with his judgement after a long contemplation. At the same time, his collegue, being satisfied with the reply, does not come back to his master. As the reply is suited to his satisfaction and mode of life, he never even attempts to question it

The pivot of this analysis therefore lies in accepting the ***Vedas*** as a revelation. Indian theory of knowledge declares ***śabda*** the ***śruti pramāṇa*** as the valid means of knowledge pertaining to the metaphysical truth, the field unknown and unthinkable in the case of a man who lives on sense experience only. One who emphatically refuses to accept any other source of knowledge apart from those of sensory knowledge will have to throw away this treasure not knowing its value. There is no point in analysing the ***Vedas*** if we solely rely on our reasoning power, a system of logic and any type of analysis, if we deny the *intuitive experience as a supra-sensory* supra-rational one.

Hence, a Gestalt approach to the ***Vedas*** is very very necessary. Any attempt *of a historical or a chronological study* will give a confused solution, as it is impossible to assign a definite date to any particular text of the ***Vedas***. Comparative study, historical investigations like the study of inscriptions, records, etc , undertaken, may throw some new lights in this connection, the validity of the conclusions of which will have to be ascertained. One has to be very cautious to arrive at *the correct judgment* that would declare "which has influenced which."

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Tamil Civilization
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APPLICATION OF SURVEY METHODS AND STATISTICAL ANALYSIS IN HISTORICAL RESEARCH

Raju Kalidos

Research is an endless process and research methodology is an ever-growing phenomenon. A successful research is that which copes with the changing methodological trends and makes use of the latest tools available. Now-a-days research in social sciences lays much stress on field - oriented, hypothesis - based survey methods and statistical analysis. In view of their scientific results, such studies enlarge the scope of the research design itself. Disciplines such as sociology, anthropology, political science, public administration, economics, linguistics and education have identified themselves with the changing trends, and history as a social science is making headway in this direction, though the move is very cautious, slow and steady in view of the severe criticism from conservative block of historians Things novel are always questioned and no wonder the new methodological approach is viewed with disfavour. In spite of the criticism, already pioneers have started working in breaking the outdated norms and made a bold thrust in the new direction.

American scholars like Burton Stein, German scholars like Dietmar Rothermund, the Japanese team under Noboru Karashima and few Indian scholars have opened new avenues of research by handling the latest research tools. The ideographic findings of pioneers like K.A. Nilakanta Sastri and T.V. Mahalingam have been rooted out mainly through the nomothetic methods followed by these scholars. While Karashima and Rothermund concentrate on the socio-economic history of medieval and modern India, another scholar by name N.Sethuraman has applied mathematical analysis to the medieval political history of Tamil Nadu through the instrumentation of astronomy. A big gap left unfilled after the times of L.D. Swamikkannu Pillai has been covered by this scholar in political history whose main focus of attention is on the chronological aspects of Cōḻa and pāṇḍya history. As a result of the discoveries coming out of the momentous findings of Sethuraman, a necessity to rewrite the medieval history of Tamil Nadu has arisen. In the field of art history a team of historians headed by Lockwood and Gift Siromomy of the Madras Christian College and the present author himself have applied survey methods and statistical analysis and brought forth interesting findings. In the light of these pilot-studies the present paper makes an attempt to outline the implications of survey methods and statistical analysis and the scope of their application in historical studies It also tries to explain how the pioneers have handled the method and how far better it could be used. The merits and demerits of this new methodology in historical research are also pointed out.

UNITS AND VARIABLES

Research is a systematic attempt at new discoveries in a particular field. A research design consists of three basic

stages: (1) data collection, (2) processing the data and (3) reporting research, all preceded by the choice of theme which in itself is a stage. The choice is not done all of a sudden in a haphazard manner through a sudden revelation or dictated by an authoritarian professor. This is what happens in most cases in India and so the poor quality output. A well planned choice is that which involves lot of reading, exploring the availability of sources, preparing a bibliography and finally selecting a UNIT as motivated by the interest of the scholar in a specified field, depending upon the time and finanacial factors of the project. A unit is a broad area which consists of number of VARIABLES That is to say, a unit is macro while a variable is micro. In historical research a unit may be formulated on the basis of any one of the following factors: (1) chronological, (2) geographical and (3) thematic. However, unit and variable are relative factors and it all depends upon the volume of data and scope of work in deciding the issue. Take for example the follwoing table:

Topographical: India, South India, Tamil Nadu etc ,

Period :- Ancient Early Medieval Later Medieval Modern Contemporary

Pre-Pallava Pallava Pāṇdya Cōḻa Vijayanagar Nawab-British since 1947

theme:

Pillar

Maṇdapa

gōpura

Vaiṣṇava icons

Śaiva icons

etc.

A unit may be based on any one of the above said three factors. In a chronology based unit the other factos and thier itegral parts serve as variables. Examples:

(1) *Early Medieval Pillars of South India.*

variable	*unit*	*variable*
may be broken		*may be broken into*
dynasty wise:		*zones:*
Pallava, Pāṇdya		*Āndhradeśa, Karnāṭaka,*
Chāḻukya etc.,		*Toṇdaināḍu, Pāṇdināḍu etc.*

(2) *Evolution* of *gopuras* through the *ages*

unit	variable	variable
	architectural	different periods marking
	parts to serve	stages of growth such as
	as variable	Pallava, Cōḻa, Pāṇdya, Vijayanagar, Nāyak

A systematic study explores the criss-cross relations of the units and variables. A well designed research is one in which even at the stage of data collection the units and

variables are well identified and defined. That is to say, the choice of theme is preceded by the former. So lot of meditation and intensive pilot-study are required for finalysing themes of research.

HYPOTHESIS

As a result of the pilot-study, i.e., pre-data collection in-depth reading, which may be based on originals or even secondary sources, certain hypotheses could be construed for testing purpose within the chronological or topographical framework. Briefly, a hypothesis is a *tentative testable statement regarding the* relationship between two or more variables. The hypothesis-cum-testing approach in historical research is not generally approved. Basically the issue is that history is not strictly a social science and universally applicable generalisations cannot be drawn. Despite the pessimistic view of conservative historians, the American team under Burton Stein and G.W. Spencer has come forward to handle the present method because it widens the horizon of research. A good hypothesis makes research successful whereas fragile ones lead to failure. So a very cautious move is essential. The hypothesis-bound research is a new technique, and a scholar in the quest for discovery of facts could try if it leads to enlightenment. There need not be any reservation just because it is novel. Furthermore, the approach takes historical studies closer towards social sciences. In this attempt, if certain amount of "objectivity" is to be lost, Burton Stein may argue, no matter because the harvest is rich.

Let us now take an example and find out how utilitarian a hypothesis-based research is. G.W. Spencer has built up a theory, based on S.N. Eisentadt's ***the Political System of Empires***, to the effect that Rājendra Cōḻa's Śrī Vijaya venture was motivated by the Asiatic concept of ***digvijaya*** in which plunder served as the basic motive. Venkata Raghotam in a recent article in the ***Tamil Civilization*** has tried to support the same theory. His arguments focus mainly on (1) "the political and economic dimensions of the plunder dynamic", (2) "such predatory raids were economically advantageous as the Cōḻa king had command over a slender resource base" since he had donated large tracts of agricultural land as ***brahmadeya*** and ***iṟayiḻi*** to ***brāhmaṇas*** and temples. This is really an interesting piece of interpretation in the sense that for the first time since K.A.N. Sastri wrote ***the Cōḻas*** a scholar is bold enough to question the imperial and commercial motives ascribed to Rājendra's overseas venture. Now we find a team of scholars following a new methodological procedure not only to question a well established idea, endorsed by eminent historians like A.L. Basham, but shattering to pieces the idea that the Bay of Bengal was a "Cōḻa lake". We are not interested in the textual significance of the thesis and antithesis centering around Sastri and Spencer. We are only concerned with the methodological aspect. Sastri is mainly ideographic, we cannot blame him since his times were like that, and he drew his conclusions based on the ***prima facie*** evidences forthcoming from Cōḻa inscriptions and literature. Spencer is nomothetic and approaches the issue from a new angle, a hypothesis-cum-testing process. Sastri is insular while Spencer gives an aerial survey, covering a broader area within the framework of an Asiatic force. In an ideographic approach it was not possible, whereas in a nomothetic

analysis it is possible to give an aerial survey. Both may be right in one way or the other, but what is revealing is the broader perspective. In this sense I fall in line with Spencer and Raghotam and appreciate their interpretations in view of the new light shed on and old theme in which it is possible to revise our conclusions on a particular subject.

Coming to the next stage, let us now pose the query whether Spencer and Raghotam are thoroughly self-explanatory. In a recent paper on "Rājarāja's Overseas Expeditions" in the Rājarāja 1000th Coronation Day Seminar of the Tamil University Prof. K. Indrapala of the same University questioned the veracity of the "antithesis". He maintained that apart from "plunder" there were other motives in the case of Rājarāja and placed him on par with Rājendra in the present context. During the discussion hour the present author posed the following three questions which were not satisfactorily answered:

(1) Rājarāja undertook three maritime ventures, as attested by his *meikkīrtti*, against (i) Kāṇḍalūrsālai, (ii) Muṉṉīrppaḻantīvupaṉṉīrāyiram and (iii) Īḻamaṇḍalam. Kāṇḍalūrsālai being close to the Pāṇḍya country, already conquered by the Cōḻas, instead of following the easily accessible land route, why should he choose the circuitous and troublesome naval passage?

(2) Will a reasonable conqueror choose a sterile promontory like Muṉṉīrppaḻantīvupaṉṉīrāyiram for his plunder-motivated expeditions? In fact it would have cost more than what Rājarāja took (if at all he had taken) by way of booty in the island group. At the most Rājarāja could have brought ships laden with dried fish.

(3) Is there any contemporary evidence to prove that Rājarāja returned with plunder from Śrī Laṅkā as we have solid evidence in the case of Malik Kafur's South Indian expeditions? As a matter of fact Rājarāja must have spent his own money in the island as he had built temples there. Again he organised Northern Laṅkā into a *maṇḍalam* and appointed royal representatives to govern the province. Here, we have unmistakable internal evidence for *imperialistic* motives.

Another scholar from the Madras University posed the following question:

(4) Is there any evidence to prove that Rājarāja utilised the resources obtained through plunder for any development activity in the Cōḻa country?

To the fourth question Prof. Indrapala replied that there is no such evidence. To the third question also the reply was negative but the learned Professor added that Rājendra (note *not* Rājarāja) accumulated plunder including the Pāṇḍyan royal insignia, deposited under Ceylonese custody. Other questions were not answered. That means no explanation is possible.

Reviewing the above queries and the answers we may add that within the framework of the hypothesis and the internal evidence contained in Cōḻa records, it is not possible to overcome the hurdles in the application of the hypothesis in the present case. Rājarāja building a navy after the model of his Śaṅgam predecessors, has claims for commercial motives. Having

built a navy, he must have undertaken trial-ventures against Kāndalūrsālai and then started the major offensive against Śrī Laṅkā and Munnīrppalantīvupannīrāyiram Rājendra must have tested the efficacy of his father's naval force against a distant land like Kaḍāram, possibly due to commercial pressure as suggested by A.L. *Basham. Here no question of plunder* arises in the absence of documentary evidence and the course of Cōḻa naval history also indicates a different trend. Raghotam's second point (*supra*) could be negated in the wake of the explanation that an empire-builder would not have been so foolish as to donate away all agricultural sources of income tenure-free to temples and beggars to the extent of depending upon an irregular item like plunder for *running his government.* Again land-tenure was not the sole source of income in a medieval polity. Even in the case of **Rājendra** no plunder motive could be ascribed because the Pāṇḍyan royal insignia recovered by him could be treated only as a trophy and not booty. Booty should be in specific terms of gold and such other valuables, as we have recorded evidence in the case of the Mahmuds of Ghazni and Ghor and Malik **Kafur** . Now what I want to prove is that the hypothesis is not strong enough in the light *of criticism. So it is a fragile one, and as* already stated a fragile hypothesis leads to the failure of research Unless methodological precautions are taken in the testing process, a hypothesis is forced to crash down. Especially in historical research in the application of theories the local conditions, local concepts, historical trends and forces at operation and above all the local data should be seriously considered.

There are other attempts of which Burton Stein's theory "segmentary state" as against the Byzantine type of Cōḻa monarchy may be recalled here which has received wide acceptance in recent times. Another scholar by *name* L.K. Sivanesan has applied theories of immigration and *migration* to Vijayanagar polity in a reasonably acceptable formula. The present author's paper on "Hindu Architecture--A Study in Stylistic Patterns" is an attempt at the hypothesis-test pattern in art history.

SURVEY METHODS

Research is a prolonged, intensive and purposeful investigation. Having identified and selected a problem, the researcher proceeds with formulations. At this stage one is familiar with the dimensions, otherwise called variables, of the problem and it has to be formulated, made as complex as possible, for intensive probing. Formulation of the research problem involves: (1) statement of *the units and variables: what to write and* what not to write; indicating the source, (2) focus the problem in the context of theories, (3) hypotheses to be specified, (4) explanation of key concepts, (5) scope to be outlined and (6) justification and relevance to be pointed out in the light of previous works, social values, historical significance etc. The sequence of these stages has to be followed assiduously. In case modifications are felt essential the scholar may choose to do so as augmented by the design of research Against this background one preceeds with data collection.

Social scientists are of opinion that in historical studies, dealing with the past through recorded evidence or monu-

mental remains and artifacts, field experiment is not possible, which means the approach here is non-experimental, descriptive and non-field. Also there is no scope for laboratory experiment as in pure sciences. Yet in certain areas, field experiment could be applied, especially on topics connected with contemporary history, where it is possible to meet the historical personalities. Case studies and surveys could be undertaken from different angles In survey methods questionnaire, interviewing and socio-metrical scales could be used for measurements. These again could be handled only in cases of contemporary or modern history. In such cases, with a knowledge of the theoretical formulae connected with questionnaire or interview schedule formation, such of them could be framed and used in field data collection Even in the case of medieval or ancient histories schedules could be framed and data collected on the basis of recorded evidence. This is possible in political, socio-economic and cultural history. An intelligent scholar is one who doesn't get scared of hurdles but applies new methods overcoming them through methodological adjustments which should be clearly indicated in the report. At this stage, a data collection from formulated by the present author for his project work on "Early Medieval Vaiṣṇava Iconography of South India" may be noted.(*vide*, Annex.2)

Survey research involves a sampling technique. In case-studies there is no problem. In the case of a scholar working on the art and architecture of the Mīṇākṣī Temple, the data found in the particular case is the be all and end all of research activity. If inquisitive, a broad-visioned scholar may take into account other monuments also for comparative study. For example, J.C. Harle working on the *gōpuras* of the Naṭarāja Temple, Chidambaram, was so inspired to undertake an overall survey of temple gateways from the pallava to Vijayanagar periods throughout TamilNadu that his work has proved to be a singular instance of case-study clubbed with survey research. Others beginning with K K Pillay (*the Sucindram Temple*) down to G Sethuraman (the Rāmeśvaram Temple) are mostly insular In survey research usually a broad geographical area is selected. In such cases, say "Early Medieval Pillars of South India" there may be thousands of specimens scattered over the four Southern states It may not be possible for the scholar, working for M.Litt. or Ph D , to survey all the available specimens In such cases, a sampling method has to be followed Broadly, sampling methods are divided into random sampling and non-random sampling. Depending upon the volume of data available a random sampling method may be followed, possibly the systematic random sampling, without neglecting any of the sub-regions. As an example I may cite the monumental work undertaken by Karashimha and others which has resulted in the publication of *A Concordance of the place Names in Cōḻa Inscriptions*. Another example is the present author's doctoral thesis, *Temple cars of Medieval Tamiḻaham*, which is a study of the 343 temple cars found in different parts of TamilNadu. The specimens were selected on random sampling basis. It is a systematic study in the sense temple cars in all parts of TamilNadu, from temples of different gods, rural and urban circles, were selected for the purpose Generalisations drawn from such studies are supposed to reflect a common trend. More works are coming out.

Y. Subbarayalu has worked on Cōla Polity using the quota sampling technique. Conclusions drawn from such studies could be applied to a wider area of the same nature for making generalisations Scientific surveys make possible generalisations, applicable from smaller geographical regions to bigger areas, extending over a wide chronological framework. Scholars working on themes such as untouchability and its effects, religious conversions and feuds etc., could handle the method for first hand research

STATISTICAL ANALYSIS

Statistical analysis is followed by social scientists mostly at the data processing stage, the results of which feed report writing. It is a process involving sophisticated mathematical calculations, coding and decoding techniques, construction of table, graphs, histograms etc An explanation and elaboration of these concepts is beyond the scope of the present paper Scholars interested may read Vimal P. Shah's ***Reporting Research*** and pauline V. Young's ***Scientific Social Surveys and Research.*** For the present discussion I shall take a few examples and show how statistical methods have been handled by historians.

To begin with the coding and decoding process, it is mostly followed by social scientists at the data processing stage. It is essential for feeding mechanical processing. The same can be attempted by historians working on contemporary problems Scholars dealing with ancient and medieval periods also have handled it but in a different format. They use it for convenience in expression. A good example is the ***Concordance*** (***Supra***) by Karashima and others. Epigraphical notes with reference to their subject, location and frequency have been frozen into codes for sake of brevity in presentation In similar veins they present author's doctoral thesis ***(supra)*** has used the coding procedure for the 3000 iconographical specimens surveyed and the 343 temple cars. The iconographical codes are in the form of Arabic numerals. In the text of the thesis whenever reference to a particular iconographical piece occurs the subject and details of location (temple, car and place) won't be given but just the code numeral. For details the codes have to be decoded with reference to the relevant Appendix in which the decoding procedure is elaborated. Similarly temple cars are also coded. These codes consist of a Roman numeral prefixed and suffixed by English letters. These codes have to be decoded with reference to the relevant appendix. The same procedure has been followed by the present author in a paper published in the ***Annual Proceedings of the South Indian History Congress***, 1980.

The application of statistical analysis in historical research has so well developed in the West that they talk of quantum history. In India we are still fond of the descriptive methods in economic history So the need of the day is that our scholars should be trained in the latest methodological techniques. Our universities should come forward to have separate Departments of Research Methodology.

Of the few Indian scholars who have applied statistical analysis in art history are Gift Siromony and his team and the present author. In a recent paper, presented in the Rājarāja 1000th Coronation Day Seminar of the Tamil

University, Gift Siromony's team presented a paper on iconometry and its application in bronzes of the Pallava to Vijayanagar times. The theme of the paper is that the iconometrical details culled out of *śilpaśāstras* are compared with measurements obtained from bronzes of the Madras Museum. Based on the statistical data processed through the computer for analysis in various angles, the authors finally concluded that there is no correlation between the canonic mandate and actual measurements. A similar attempt by the present author regarding the canonic equation of *Nāgara*, *Vesara* and *Drāviḍa* styles of architecture with square, circular and octagonal shapes of temples also produced a contrary result. Statistical analysis in this respect is highly revealing. In the case of iconographical details the śāstraic version and actual specimens tally to the most. But why not iconometrical details and architectural formulae? Is there anything wrong with the analysis and the testing procedure ? Further work is deemed essential in this direction.

Statistical analysis is a scientific technique. Its results are irrefutable and irrevocable, unless further data are discovered. But it is a double edged knife and has to be handled very carefully, lest it will produce incredible results as in the case of the iconometrical and architectural studies noted above. Illustration through tables, graphs, histograms etc save lot of time and space. Furthermore, they help much in the analytical process and widen the prospects of interpretation.

CONCLUSION

From the above study we may summarise that an attempt is being made to apply the latest methodological aspects of social sciences in historical studies. The tool being a scientific one, the horizons and results have acquired wider perspective and dimension Mostly American, European and Japanese scholars and a few Indian scholars have come forward to follow these methods, may be due to lack of understanding and instruction or even a deliberate apathy for the method There is no cure for apathy, one has to mend oneself Other hurdles could be removed by teaching the fundamentals of survey methods and statistical analysis to scholars engaged in historical research. The technical intricacies of the new approach should be explored and the scope of application at all stages of historical research studied. The need of the day is a text-book on the subject

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ANNEX 1

CHRONOLOGICAL VARIABLES

Cañkam — Pallava Pāṇḍya — Cō̲la — Vijaya nagar — later

DILUTION OF UNITS INTO VARIABLES

A Working Sheet

HISTORY OF TAMIL NADU

UNIT

VARIABLES

Political — Social — Economic — Religious — CULTURAL UNIT

VARIABLES

Literature — Architecture — Sculpture — Painting — Dance — etc

UNIT

VARIABLES

Shrines — *Mandapas* — *gōpuras* — *teppakkuḷams* — *vāhanas* — etc

Mandapas UNIT

VARIABLES

types — pillars — decorative motifs — sculptures

types UNIT

VARIABLES

Mukhamaṇḍapa — *mahāmandapa* — *nūṟukālmaṇḍapa* — *āyiraṅkālmaṇḍapa* — etc

NOTE: The number of variables go on increasing if the horizontal thematic variables are multiplied by the vertical chronological variables. Depending upon the time, finance and utility (M.Phil, M Litt, Ph.D) of the project, the units and variables could be devised.

ANNEX 2

TAMIL UNIVERSITY, THANJAVUR

PROJECT : EARLY MEDIEVAL VAIṢṆAVA ICONOGRAPHY OF SOUTH INDIA

DATA FORM FOR ICONOGRAPHICAL SURVEY

INVESTIGATOR: **Dr Raju Kalidos,**
Associate Professor,
Department of Sculputre.

Serial No. [ ] **Date** [ ] *in situ* **Specimen No.** [ ]

1. Specimen. Name:
   Sub-variety:
2. Medium: stone/metal (others:
   variety:
3. Location. ______ (place) ______ (taluk) ______ (district) ______ (other details)

4. *Historical:*

   Dynasty: Century:
5. Posture: standing/sitting/reclining (strike off the inapplicable)
   bhaṅga:
6. Hands: No. (Note weapons & *mudrās* in clock-wise direction)
   Left (from above):
   Right (from below)
7. If polycephalous, No. Pattern:
8. Dress & Ornaments: coiffure. costume:
   head: ear: hands.
   hip: leg:
9. Attendant gods: Vāhana: (zoomorphic/anthropomorphic)
   details:
   others:
10. Brife description. 1. Measurements: ht.
    length: breadth:
11. Rare features:
    VERIFIED: initials: PHOTOGRAPH: color/black & white/both
    in situ Roll No. cl. b & w
    Neg. No. cl. b & w

REMARKS IF ANY :

THE MALAY—TAMIL CULTURAL CONTACTS WITH SPECIAL REFERENCE TO THE FESTIVAL OF MANDI SAFAR *

S.Singaravelu

Introduction

The Malay—Tamil cultural relations in the premodern times are well attested to by archaeological as well as epigraphical evidence. From the archeological point of view, apart from the presence of beads and crude glassware of Indian origin in the neolithic strata of the Malay archipelago, there is also a direct transition from the neolithic to the historical level witnessed by excavations at Kuala Selinsing in the state of Perak on the west coast of Peninsular Malaysia, where a cornelian seal inscribed in the South Indian Grantha Script belonging to *circa* 5th century A.D., was found. The inscription on the seal reading ***Śrī Viṣṇuvarmmasya*** in faulty Sanskrit language is interpreted to mean ***Śrī Viṣṇuvarman,*** which is perhaps the name of a king or a merchant—prince.[1]

The Chinese annals entitled ***Liang—shu*** of the early 7th century A.D., refer to the establishment of a Malay kingdom known as ***Lang-ya-hsiu*** (Laṅgkāsuka) in the 2nd century A.D. and this kingdom was to be identified as ***Ilaṅkācōkam*** in the Tamil Cōḻa inscription of the 11th century A.D. The kingdom of Lankasuka straddled the northern half of the Malay Peninsula reaching the sea on the east as well as on the west. Further north in the region of present—day Nakhon Si Thammarat (Ligor) was situated the kingdom of Tambralinga, which was known as Tambalinga in the Pali ***Mahā Niddesa*** (of the 2nd century A.D.) and as Tāmraliṅgam in the Tamil inscription mentioned above. (Wheatley 1966:181). Again, the ancient port of Takkola, (Wheatley 1966:268-72). identified with Takuapa on the west coast of present—day Thailand, was the port of embarkation for the embassy which the kingdom of Funan (later Kampuchea) sent in the 3rd century A.D., to the court of the Indian ruler of Murunda. (Coedes 1964:46, Sastri. 1978:223). The Tamil inscription discovered at Takuapa confirms the presence of Tamil merchants in the vicinity, equipped with facilities for commercial and religious activities in the 9th century A.D. (Sastri 1949:25-30).

Towards the end of the 7th century A.D., the Chinese Buddhist pilgrim I-ching reported that there were regular sailings of vessels betwen Chieh-ch'a, that is, Kedah, in the Malay Peninsula and Nagapattinam on the east coast of South India. (Takakusu 1896:XXXViii-iX). Again it is note-worthy that the Sumatran-based Malay empire of Sri Vijaya is mentioned by the name ***Kaḍāram*** (a

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Tamil name for Sanskrit *Kaṭāha* and Malay ***Kědah)*** *in the Tamil Cōḻa inscriptions* of South India from the reign of the Cōḻa king Rājarāja I (A.D. 985-1016.) to that of the Cōḻa ruler Kulōttuṅga I (A.D. 1070-1122). It was at the request of the king Cūḷāmaṇivarmadeva of Sri Vijaya in Kaḍāram or Kědah that a Buddhist monastery called ***Cūḷāmaṇivarmavihāra*** was built at Nagapattinam in A.D. 1005, and the Cōḻa ruler Rājarāja I himself granted the endowment of the revenue of a village towards the maintenance of the monastery for the benefit of the visitors from the kingdom of Sri Vijaya (EIxxii:213-66, Sastri 1949a: 128-31). The gift was confirmed by his son and successor King Rājendra I (A.D. 1014-1044), who later in his reign undertook a maritime expedition to the Malay archipelago in A.D. 1025. (SII II. 105-9, Sastri 1949a: 80-2, 131). It Around A.D. 1068, another Cōḻa ruler Vīrarājendra (A.D. 1063-1069) claims to have conquered Kadāram from an usurper and handed it back to its lawful ruler. (Sastri 1949:84). During the reign of the Cōḻa ruler Kulōttuṅga I (A.D. 1070-1122) the Malay ruler of Kadāram (Kědah) sent envoys to the Cōḻa ruler in A.D. 1090., for the regulation of affairs relating to the monastery at Nagapattinam. (EI XXII: 267-81, Sastri 1966.191) Moreover, the Tamil inscription of A.D. 1088., discovered at Lubuk Tua (or Loboe Toewa) near Barus, Sumatra, is another piece of tangible evidence of commercial and religous contacts established by the Tamil merchants with the Maly archipelago. (Sastri 1932:314-27).

The long-established Malay-Tamil cultural and trade relations centering around the coastal region of Sumatra and Kědah in the Malay peninsula were in later times extended to the newly-evolved kingdom of Mělaka early in the 15th century A.D. (Sandhu 1973:50-75). A significant feature of the presence of the Tamils in Mělaka in the early period of the kingdom (A.D. 1400-1511) is that the Tamil traders and others connected with trade had their own settlement in Mělaka, such a settlement being known as Kampong Kěling (Kaliṅga) (Mills 1930: 19). It is also known that during the period the Tamils, some of whom were of Islamic faith, played a significant role in the trading activities and in the royal court.[2] It may also be noted in this connection that members of the Tamil Hindu Community, who had chosen to settle there permanently, had inter-married with the members of the indigenous Malay community and had adopted the local customs, although they retained some of their basic Hindu beliefs and practices in a modified form. (Narayanasamy 1967/68, Rabeendran 1976).

The close and continuous commercial and cultural relations which the Malays have had with the Tamils through the centuries had led to the process of adoption and interaction of selected cultural elements. The results of such interaction and acculturation may be seen in the fields such as the institution of kingship, ceremonial, administration, language, literarure, arts, beliefs and practices of the Malay people to this day (Windstedt 1961:26-33, 63-77: 1939-75: Omar 1969: 534-58; Singaravelu 1982: 43-60, 1981: 131-47). The festival of ***Mandi Safar*** would seem to be an example of such an interaction, and therefore an attempt is made in this paper to examine some of the

possible interrelationship between the Malay festival and an ancient water festivity of the Tamils.

Mandi Safar

The festival of ***Mandi Safar*** (Blasdell 1943: 140-42, Ahmad 1949: 103-4, Paue n.d. :26-9, Darus: 1973.91) is known to have been and is still being celebrated by the Malayas in Peninsular Malaysia annually on the last Wednesday of the second Muslim month known as *Safar*. For the joyous occasion, thousands of people including a large number of young men and women under the watchful chaperonage of elderly women, journey in groups by traditional bullock-carts and other means of travel to river-banks and sea-side on the eve of the festival, that is on Tuesday evening. On arrival at their destination, they set up their camps on the sea-shore or river -banks for the night and the following day, and during the time they entertain themselves by singing ***pantuns*** (rhyming quatrains in Malay)[3] to the accompaniment of music (to violin and drums) and dances such as *joget* or *ronggeng.*[4] On the day of the festival they take part in ceremonial bathing in the waters of a river or the sea, and hence the use of the term *Mandi,* which in Malay means 'bathing' especially in a river as opposed to having water poured over oneself. (Wilkinson 1955:735) It is also said that many elderly people immerse into the water a piece of paper on which a special prayer is written before they dip themselves into the water and usually drink some of the water, which they regard as sacred. It is also believed that those unable to proceed to the river or seaside should at least drink some of the water brought from the sea or river on the occaion of the festival. The reason for this belief is the need to cleanse oneself of spiritual impurity and safeguard oneself from any misfortune in the future. (Ahmad 1949: 103).

Though the festival is known to have been commonly observed in many parts of Peninsular Malaysia including Morib in the state of Selangor, Port Dickson in the state of Negeri Sembilan, and Bagan Luar in Penang, it is carried out with particular zest and on an elaborate scale at Tanjong Keling ('Cape of Keling', the term ***Kĕling*** being the Malay form of ***Kalinga*** and a synonym for the people of South Indian origin) about seven miles north of the Mĕlaka (Malacca) town, and also on the neighbouring island of Pulau Besar.

It has been pointed out also by more than one observer that the festival, apart from being an occasion for the ceremonial bathing for spiritual purity, also provides an opportunity for the marriageable young men and women to see each other and choose their future life-partners. It is not unusual that soon after the festival that the traditional match-makers get busy in arranging marriage proposals with the parents of the interested parties. (Ahmad 1949.103-4, Derus 1973:91)

As regards the spiritual significance of the festival, there would seem to be a difference of opinion on the question whether the festival is connected with any particular teaching of Islam. On the one hand, there is the view that the festival is not an intrinsic part of Islamic belief and practice, and for this reason considerable pressure is said to have been brought to bear upon the people by religious leaders not to participate in the festival, though it is also observed that

the advice and views of the religious leaders do not seem to have affected the participation of people in the festival at Tanjong Keling in any appreciable degree. On the other hand there is also the view that the festival of ***Mandi Safar*** may well be considered as a religious observance, and in this connection it has been mentioned that the ablution at the end of the month of Safar is possibly connected with a feast held in memory of the Prophet Mohamed's experience of some mitigation of his final illness through such an ablution. In view of this, it has been also pointed out that it is customary for some pious followers of Islam to write seven verses of the Holy ***Quran***, namely the Seven ***Salams***, then wash off the ink and drink it as a charm against evil. (Ahmad 1949:103, Blassdell 1943:141-2, Shureef 1832:229-32).

While there can be no doubt that the observance of the ***Mandi Safar*** festival is spiritually significant, nevertheless the presence of other elements in the festival such as the traditional journeyings of people in groups by bullock-carts to the river or the sea-side, the participation of young men and women under the chaperonage of elderly women in charge of nubile maidens, and the lively entertainments of music, songs and dances which mark the occasion would seem to have close parallels with some aspects of a water festivity of the ancient Tamils described in a Tamil poem entitled *Paripāṭal.*[5]

The Tamil paripāṭal and Bathing Festivity

The Tamil poetic work *paripāṭal* [6] is a collection of twenty-four extant poems (out of the seventy poems supposed to have been originally included in the work) and, of the extant poems, seven are dedicated to the Hindu divinity Tirumāl (Visṇu), eight to Murukaṉ (Subrāhmaṇya), and nine to the river Vaiyai. In the poems dedicated to the river Vaiyai the traditional Tamil poetic theme of love is worked out against the background of bathing festivities. The poems, which were indeed composed as songs intended to be sung, are ascribed to thirteen poets. Of the poems which are dedicated to the river Vaiyai, the tenth poem or the song ascribed to karumpiḷḷaippūtaṉār is of special interest to the subject-matter of this paper, for in this poem, an English translation of which is appended to this paper, are to be found the details of the ancient Tamil bathing festivities, which would seem to have several parallel elements with those of the ***Mandi Safar*** festival as it is known to have been celebrated in Peninsular Malaysia.

The parallel elements, which are common to both festivities include the following: (1) A large number of people journey to the banks of the river by using various kinds of vehicles including the traditional bullock-carts. (2) The participants include a large number of nubile maidens and yound men. (3) The young girls are chaperoned by grey-haired elderly women. (4) Young men and women look forward to meeting their future life-partners during the bathing festivities. (5) There is a great deal of merry-making including melodious music, songs, and dances. (6) The melodious music stimulates the young participants' longing for each other, but being afraid of others' scandal-mongering, they try to conceal their ardour of love. (7) Young men partake of the food cooked by the young maidens in the little shelters along the river banks. (8) Many

sing songs, and the sound of their singing, praising, dancing, and music is heard loudly. (9) Young men and women disport themselves in the river water and they include some young maidens who have managed to escape from the protective guardianship of elderly women. (10) Some young maidens drop certain objects into the river with a prayer for the abundance of happiness (11) As the sun sets and the moon appears to dispel the darkness, people on the river banks begin to return home singing songs.

As regards certain elements which are not common to both festivities, it may be noted that the Tamil bathing festivities in the ancient city of Madurai in South India would seem to have been held to rejoice over the abundant monsoon rainfall and the consequent inundation of the river Vaiyai. Secondly, the prayer offered by young maidens as they dropped objects such as figurines of fish and crab as well as conch-shell was for the abundance of crops and happiness.[7] Thirdly, the ancient Tamil festivities are said to have taken place along the river banks of the Vaiyai, whereas the Malay *Mandi Safar* festival is known to have been celebrated on an elaborate scale by the sea-side at Tanjong Keling near the town of Mĕlaka, though some people are known to have celebrated the festival at riverside too.

If we were to look at the overall picture, it would seem that there are certainly more points of similarity than difference in the modes of celebration of both the Tamil and Malay festivities. In this connection, it is also of some interest to note that the tenth song of the Tamil poem *Paripāṭal* in its ninth line refers to *maṇḍi-āḍal*. It is open to question whether the Tamil word *maṇḍi*, occurring as it does in conjunction with the *(āḍal)* bathing festivity along the banks of the river Vaiyai, merely expresses its verbal participial meaning of 'thronging' in Tamil or whether it has any relationship with the Malay word *mandi* meaning 'bathing' especially in a river. Though the latter possibility is rather remote,[8] nevertheless there can be no doubt about the interrelationship between the Malay and the Tamil bathing festivities on account of the numerous points of similarity found in them, unless the corresponding elements are to be ascribed to pure coincidence.

As regards the addition of the term *Safar*, which is the name of the second Muslim month, to the word *Mandi*, this might have occurred after the Malay society had adopted Islam especially during the period of the Mĕlaka Sultanate, so as to make the observance of a secular bathing festivity more acceptable to the Islamic society. The explanation that the objective of the *Mandi Safar* festival was to achieve spiritual purity was perhaps also part of the same effort.

Conclusion

On the basis of what has been said in the preceding pages of this paper, it would seem reasonable to conclude that the festival of *Mandi Safar*, as it is known to have been and is still being observed by the Malay people in Peninsular Malaysia, would seem to have been originally a secular bathing festivity for the purpose of providing an opportunity for the nubile young men and women to see and know each other in the course of their joint participation in dancing and musical programmes and in disporting

themselves in the river or the sea so as to facilitate their future formal betrothal subsequently. It would also seem possible that such a festivity might well have been the result of the interaction of Malay and Tamil traditions in the course of centuries-old cultural realtions before it was also endowed with an Islamic significance during and after the period of the Sultanate of Mĕlaka

NOTES

1 *Vide.*, Evans (1928:121,31,Pls xliv-li; 1932,79-133, Pls.xxii-xli). Cornelian seal with Pallava Grantha characters, pl.xxxviii. See also Braddell (1934:173-4, 1935;10) and Sastri, (1936:282-3). In this connection, it is also noteworthy that the fragmentary Sanskrit inscriptions containing the Buddhist credal formula about *dharma* and *karma*, which were discovered at various sites such as Ceruk Teken and Bukit Meriam in the Malay Peninsula have also been identified as written in the South Indian Pallava Grantha characters of the fourth to the fifth or sixth centuries A.D. *vide.*, Coedes (1964:50)

2. *vide.*, cortesao (1944:241, 265,270,272-73) and Windstedt (1962:50-3). The possibility that the kingdom of Mĕlaka also actively fostered friendly relations with the kingdoms of South India is evident from the *Hikayat Hang Tuah*. (Singaravelu 1983:75-80).

3. In the impromptu recital of Malay *Pantuns,* a male and a female participant usually endeavour to outwit each other in the exchange of extemporised verses of humour causing hearty laughter among the appreciative audience.

4. The *Joget* or *ronggeng* is a dance-form in which the male and the female partners move towards each other with palms out stretched and fingers upturned in graceful gestures but never acutally touching each other.

5. Assigned to the 4th (Jesudasan 1961:40-1) or 7th (Pillai 1956:56) century A.D.

6. The Tamil poetic work *Paripāṭal* is traditionally enumerated as the fifth of the Eight Anthologies *(Eṭṭuttokai)* belonging to the Caṅkam or the Classical Period (200 B.C.- 200 A.D.), but it is relatively a later work. Its contents include partly traditional Tamil love-poetry and partly devotional *(bhakti)* poetry. It is a collection of poems or songs in the *paripāṭal* metre with verses ranging from one foot to four feet, exceptionally to five feet. The term *paripāṭal* means 'running', speeding or rapid song'. A noteworthy feature of this collection is that the colophons to each poem mention not only the name of its author, but also the name of the person who set the poem to music and the name of the tune or melody to which it was set. See Pillai (1956:56) and Zvelebil (1973:123-25).

7. There are, indeed, several references in the Tamil literary works of the ancient and the medieval periods to the festival of disporting oneself in the waters of the rivers, seas, or pools. e.g. *Kuṟuntokai,* 295; *Naṟṟinai,* 80; *Cilappatikāram,* X, 22; *KambarāmāYaṇam, Bāla-Kāṇṭam, Puṇal-vilaiyāṭṭuppaṭalam,* etc There are also references in the Tamil literary works to bathing festivities of Hindu religious significance such as *Mārkaḻi-nīrāḍal* 'bathing at dawn during the month of *Mārkaḻi'* (i.e. November-December) or *Tai-nīrāḍal* 'bathing at dawn during the month of *Tai'* (i.e. December-January). The latter bathing festivities were meant

especially for young nubile maidens who bathed in the pools of water at early dawn during the cold months of *Mārkaḻi* or *Tai* as a form of performing a penance or austerity for the purpose of adoring the deity Lord Śiva or Lord Viṣṇu and seeking marital bliss. Examples of Tamil literary works containing descriptions of such festivities include Āṇḍāḷ's *Tiruppāvai* and Māṇikkavācakar's *Tiru-vempāvai*. It may be noted, however, that the bathing festivity described in the tenth song of *Paripāṭal* refers to both young men and young women disporting themselves together in the freshly in undated waters of the river Vaiyai

8. It may be noted in this connection that the Tamil verbal root *maṇṇu* means 'to bath' to perform ablution, or to immerse oneself completely as in water'. (*Tamil Lexicon*, 3033-34). Also cf. The Sanskrit verbal root *maṇḍ* means 'to adorn, to decorate, or to rejoice'. (Williams 1964: 775).

APPENDIX
THE TENTH SONG OF *PARIPĀṬAL* VAIYAI

Karumpiḷḷaippūtaṉār

"The river Vaiyai, inundated by the abundant rainfall on the mountainside during the previous evening, flows over its sandy bed in the morning towards the sea, carrying with its new floods a vast carpet of many different flowers together with the tender mango shoots and banana leaves, to the accompaniment of various sounds including the sound of drums beaten by the guardians of the river-banks, in order to relieve the people of their suffering before joining the boundless sea.

(ll 1-8)

People throng around in order to disport themselves in the new waters of the Vaiyai river. Those who are wearing *tāḷitam* over their legs, are seen tightening up their *mēkalai* ornament around their waists. They bring along with them various things including water-squirt (to squirt red-coloured vermilion water) and sandalwood paste, and they proceed to the river-side by riding on speedy and adorned horses, mules, bullock-carts, horse-carriages, and palanquins.

(ll 9-18)

Those who reach the banks of the river Vaiyai include young nubile maidens as well as slightly grey-haired, *viravunaraiyōr*, and wholly grey-haired, *veṟunaraiyōr*, elderly women, chaste housewives, courtesans and their companions. Their gentle walk is akin to the mellifluous sound of the various musical instruments played by skilful musicians.

(ll 19-25)

Some of the maidens stop and look at the beauty of the fresh waters of the river Vaiyai. Some sail on boats, while others go riding on horses and female elephants in the river. Some proceed to flowery islets in the river and embrace their lovers. Some indulge in feigning displeasure with their lovers, and some go to sleep. Some of the young maidens manage to escape from the protective guardianship of elderly women

and go to sport in the Vaiyai river, looking forward to meet their lovers there.

(ll 26-40)

Meanwhile, a male elephant, being attracted by the beauty of a female tusker, stops on its path near a mansion, where the figure of a prancing tiger is depicted. The female elephant also desires the male tusker, and on seeing the figure of the tiger, she is frightened, because she thinks that it is a real tiger, who is about to attack the male elephant. Both the male and the female tuskers get out of control of their riders, and they are, however, pacified, soon after they are brought together.

(ll 41-55)

Men and women indulge in feigning displeasure at each other. Though the melodious music stimulates their sensuous longing for each other, being afraid of the scandal-mongering of others, they try to conceal their ardour of love, and in this respect, they resemble those, who after partaking of wine, try to conceal its joyful effect on them. Thus, the new floods of the river Vaiyai bring boundless love and joy.

(ll 56-70)

The young maidens, who get tired of sporting in the river, return to the river-banks, and they dry the moisture of their bodies in the midst of aromatic fumes of ***akil (agaru)*** 'eagle wood', and smear themselves with sandalwood paste, which spreads its fragrance in all directions. They pour out the ***naṟavu*** 'honey or toddy' into silver cups and drink it. Some adorn themselves with soft white cloth. Some wrap the cloth around their tresses in order to wring the moisture out of them. Some grind the ***kuṅkumam*** 'saffron', the ***akil*** paste, and camphor into a flaming red paste. Some drop the figurines of conch-shell, crab, and fish, made of gold, into the river with a prayer for the abundance of rice crops and happiness. Some bestow gifts on the poor. Some smear their hair with oil and wash it with ten kinds of astringent substances and sport in the river. Some drop garlands, sandalwood, musk, and also their ornaments into the river, while some pour out the ***naṟavu*** in the river.

(ll.71-94)

The faces of the young maidens sporting in the river have become reddish, but they still want to disport themselves with their lovers, and their flower-like eyes resemble the sharp arrows of the god of love.

(ll.95-99)

Some of the young men ride on the banana tree-trunk as boat on the river. Some of them scatter the pollen grains of the ***tāḻampū*** 'screwpine, or pandanus flower'. Some ride on boats along with the river flood, while some ride against the tide. Some go to partake of the food cooked by the young maidens in the little shelters along the river-banks. When some of them are denied of their share, they playfully snatch away the maidens' balls and ***kaḻaṅku*** 'molucca-beans', and as the maidens chase after them, they dive into the river, and the river water becomes muddled, because of their sporting in the river.

(ll.100-111)

With the appearance of the moon to dispel the darkness, people on the river banks begin to return to the ancient town of Madurai. They remove the ornaments,

which they had worn during the day, and put on garlands of fresh blooms and other ornaments, which are usually worn for the evening. Many of them sing songs. The sound of their singing, praising, dancing, music, as well as the singing of the bees, is heard more loudly. As they return, home, aromatic fumes of *akil,* which come off the mansions of the town resemble the mist which alights on the mountain shrubs and then drifts along with the breeze in the sky.

(ll.112-125)

The faultless bardic troupes of singers and dancers together praise the river Vaiyai on seeing its fresh floods in the feastful town of Madurai. May the river Vaiyai always spread gold on the paddy fields, just like the pāṇḍya king showers gifts of gold on the poets!

(ll.126--31)

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KUMARAGURUBARAR AS A PHYSICIAN

S. Soundarapandian

Many facets that will explain the many-sided personality of Kumaragurubarar (17th century A.D.) are still unknown, since only a bare outline of his biography is known to the world hitherto. An in-depth study of his various *prabandhams* drives us to the opinion that Kumaragurubarar must have been a very good physician.

Quite a number of examples could be cited to show his interest in medicine and medical practices which other authors would not have touched for want of knowledge in the field in such contexts. For example:

> *āyuḷ marundoḻukkal tidaṉṟāl (NNV.49)*[1]
> *nōyum marundum oruvaḻik kiḍaiteṉa āruyir tarittaṉaḷ (CCV.44)*
> *piṇikeḍa malaitarum arumai marundē (MPT 22)*
> *iṉba maḻikkumei ñāṉamarundē (MKPT 20)*

Here it is to be noted that he mentions *marundu* 'medicine' while invoking god for other allegorical purposes. In one of his *prabandhams* he refers to *manimantira ousadam (PMK 22)*. This special term is a rare one for a contemporary man but was very popular with ancient doctors.

"Two persons take medicine, one consumes reluctantly and another eagerly. But the *marundu* cures both. Similarly Pārvatī will bless even me who has not got the *dharṣan* of the dance of Śiva." *(CMK* 2:75-80).

It should be borne in mind that in all the above instances Kumaragurubarar speaks of *marundu* quite out of his own interest, while the contexts do not necessarily demand such references which ultimately reveal, perhaps, that he was constantly in touch with medicinal practices.

He uses the term *piṇi* 'disease' in a number of poems, where, as pointed out earlier, the contexts do not warrant such usage. For example:

> *karumaṉṉu mūḻip perumpiṇi (MPT 65)*
> *Kāmattūppiṇik kañji (CMK 24)*
> *palpiṇik kuḍaindu cellum kālattu (CMK 2:64)*

So, in the light of such evidence it could be well argued that his mind was fully occupied with the awareness of diseases. In the same vein he speaks about pun 'would' :

> *Uruviya pacumpuṇ (MK 35)*
> *pāram vaitta pacumpuṇ (MK 42)*
> *kōlpāi pacupuṇ (MKPT 97)*
> *palpiṇikkuḍaintu (CMK 2:64)*

In *KKV* (52) he compares arrogance to a kind of eye disease. In *NNV* (43) he speaks about the bad odour of the wound. In another place he says "my wound of love remains as such even after receiving your *('Śaiva's') Kāram*-like moon light (from Siva's head *(MK* 42).

A number of poets have sung poems using the word *uyir* 'life'. But Kumara-

gurubarar perceives it in a different angle which, we may say, is the the angle of a doctor, in the sense that he uses it often in various contexts A few examples may be cited here:

uyir cōrdal (MKPT 19)
uyir nilai (NNV 293)
uyiropayir (MKPT 61)
uyirpporai (TNM 33:17)
uyrippayir (MKPT 66)
cirruyir (NNV 64)
cirruyirkkirangum (MK 2:69)
cirruvirkkurra tunai (NNV 2)

In *CMK* he recounts the four stages of *uyir*. Since the duty of a physician is to save life, he rightly speaks about it quite a number of times.

Kumaragurubarar did not forget to sing about *udal* 'body' He speaks about sixty eight types precisely; sixty components of the physical body and eight of the subtle body. *(KKV* 50).

As a physician he thinks of Eman, the God of Death, also in a number of places:

> *vīraru mañjār muranmarali (NNV* 42)
> *yaman vidutta pācamum (CCK* 55)
> *namanār ceida narravam (TNM* 33)
> *kūrram kumaitta kuraikulal (CCK 8)*

These are only a few citations to show how Kumaragurubarar's mind always thinking about human lives. They give us a clue to the hypothesise that Kumaragurubarar has mastered human anatomy. The fact that he speaks about *Kudal* 'bowels' proves this. That is why he compares the *cakkai* 'rejuse' which is inside the jack-fruit, to *Kudal*. We have more instances such as *cirukudarp-peruvalai* (*MKPT* 93) and *Kudar Kulambida* (*MPT* 67). At another place he reveals that the *Kudal* of a child will not endure medicine and so the mother has to take it which is transmitted to the baby through her milk. (*CMK* 27:14-15).

Being a doctor Kumaragurubarar never forgets to glorify the two famous godly-doctors who are called Aśvini-devas. (*MPT* 10).

Above all, some rare words that are found usually in a medical dictionary or traceable in his *prabandhams: iracatam* 'silver' (*KK* 74), *cingi* 'a poison' (*MPT* 74) *venkāram* 'a chemical' (*CMK* 5:19).

So also he mentions, in the course of his writings, various rare types of plants, herbs etc. since an indigenous doctor (*siddha*) of those days was familiar with such things To mention a few: *arai:* a rare kind of tree (*MK* 74); *vēlam:* a kind of sugarcane (*MPT* 74); *vensōru:* rice-like substance in the herb *karrālai* (*CMK* 5:18-19).

Unless we identify Kumaragurubarar as a physician as well, we may not find a 'pretext' to explain as to why he handles so 'natively' the medical vocabulary such as *aduppu* 'hearth, *vadikattutal* 'filteration', *kilangu* 'an esculent' etc. which are important in the field of indigenous medical science to prepare tablets, ointments, syrups etc.[2]

The point that he has an abiding interest in the field of medical science is clear in his voluntary introduction of the *uruppu* 'component', *cittu* in the *PMK*(25). So Kumaragurubarar has all the claims to be called a physician.

FOOT NOTES

1 Bibliographical references have been abbreviated For details see the bibliography, appended to the paper In the transliteration of vernacular terms, stress is given to phonetic usage.

2. Such medical terms used 'redundantly' by Kumaragurubarar are the following. *ahandai kilangu (MPT* 62*), ahirpuhai (MPT* 3*), purkai (MK* 5*), cuttaduppu (MPT* 25*), ānavak kodi (MK* 23-4*), porkodi (MPT* 92*), madakkodi (MPT* 92*), malarkodi (MPT* 92*), corkodi (MPT* 92*), imaya madakkodi (MPT* 92*), ocikinra pacumkodi (MPT* 20*), imayam payanta kodi (CCK* 76*), kalaikodi (MPT* 61*), paccaipacuṅkodi (MK* 50), putkodi (MK 103*), pūṅkodi (MK* 103*), matkodi (MK* 103*), vāṅkodi (MK* 103*), puttēḷir pūṅkodi (KKV* 92*), puravak kodi (MPT* 19*), marakkodi (MK* 77*), tukirkkodi (MPT* 72*), nakirkkodi (MPT* 72*).*

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Report on field work in the language of the Narikkorava

(VĀGRI BŌLI).

Immediately after my arrival at Thañjāvūr on 4th Nov. 1983, I established contact with the *Narikkorava* tribe, but effective field work was only possible in December, when I had found a good Tamil interpreter Henceforth I worked regularly in the colonies of Pudukkuḍi and Mēla Ulūr. Later on I was assisted by my student T. Malten, who speaks Tamil fluently and who had shown interest in Vāgri Bōli already during the time he stayed in Chidambaram.

Language work with the *Vāgris* was rather difficult, mainly for three reasons. One was the unreliability of the *Vāgris* who often failed to keep their promise to appear for further sessions, if they had found some casual work outside their colonies. After some time I was happy to find a man named Shankar who had badly hurt his left leg while using dynamite for hunting and therefore could not leave his hut for the whole time of my stay. Fortunately he proved intelligent and a real storehouse of traditional lore. The second reason was the inability of the *Vāgris* to form abstract Concepts-- a tendency which is wellknown among all illiterates. Shankar, even after some training, gave only paraphrases instead of literal translations, and direct inquiry on grammatical categories-esp. the tenses and moods of the verb - was practically impossible. I had to develop new strategies which proved successful in the long run but were also time consuming and protracting. Thirdly, it is obvious that Vāgri Bōli must be considered already a language in decay. The growing influence of colloquial Tamil has led to a strong uncertainty in the use of certain grammatical categories, especially of theComplicated Indo - Āryan system of casus obliquus, number and grammatical gender, and it is sometimes difficult to find out the 'right' one, from the contradicting forms. Mention must also be made of the some times excessive shortening and slurring of verbal forms, as in ***maraco*** for ***mari nakio*** 'he definitely killed', ***haildo*** 'he seized' for ***havi lido*** etc..

From the very beginning I was able to make many corrections and additions to G.S. Varma's thesis on Vagri of 1970 I found that his phonemic writing was much over - differentiated. *i* is no separate phoneme, *h* and *r* are but variants of one phoneme, as well as *ś/s* and *j/z;* gemination of consonants is not phonemic. The aspiration, a phonological trait very difficult to grasp for Tamilian ears, is missing in many words. There are also many additions to the vocabulary and more precise meanings of already recorded words by Dr. Varma. Even in the morphology, already fully described in Varma's book, new facts came to light.

It was, however, rather difficult to get good Vāgri texts. I had recorded about a dozen of them, dictated in a rather clumsy, fragmentary style, when I discovered that there was also a peculiar way of reciting in a solemn singsong voice. But texts spoken

or rather sung in it are not easy to transcribe, as there are many modifications of the sounds and as there is a special epic style of recitation different from that of the colloquial language. At my departure, 12 tales had been taped already, among them a queer version of the ***Rāmāyaṇa*** under the title "Thambi Laspeni" (—Lakṣmaṇa). As time was running short, I decided to leave the text work for a later project and to concentrate fully on the grammar and the vocabulary.

After my return to Germany I discovered, that it was possible not only to relate Vāgri Bōli to Gujarāti in general, but also to a particular group of Gujarāti Dialects. The closest relative seems to be Ghisadi (or Tarimuki), interestingly also the language of a wandering tribe which is known only from short specimens in the Linguistic Survey of India (Vol.IX, part II, p.453 seq)

Finally I would like to express my deep and sincere thanks to the Tamil University of Thañjāvūr for having given me the opportunity to carry out research in a fascinating subject, and to my colleagues for their kind cooperation and stimulating discussions. I want to mention especially Prof. Rajaram for his excellent tuition in colloquial Tamil which was of invaluable help to me in my field work.

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